A SERMON

Of Judgement,

Preached at *Pauls* before the Honourable Lord Maior and Aldermen of the City of *London*, *Decemb.* 17. 1654. And now enlarged

By RICH. BAXTER.

Rom. 14. 12. *Every one of you shall give account of himself to God.*

John 5. 28, 29. *The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good to the Resurrection of life, and they that have done evil, to the Resurrection of Damnation.*

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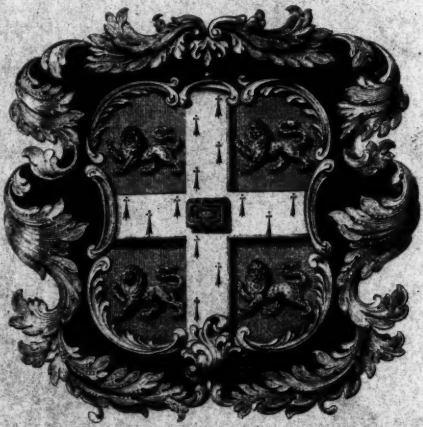

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TO

The Right Honourable

Christopher Pack,

Lord Maior of *London*, with the Right worshipful Aldermen.

Right Honorable,

Being desired to preach before you at Pauls, *I was fain to preach a Sermon which I had preached once before to a poor ignorant Congregation in the Country, having little leisure for study in* London. *I was glad to see that the more curious stomachs of the Citizens did not nauseate our plain Country Doctrine, which I seemed to discern*

in the diligent attention of the greatest Congregation that ever I saw met for such a work: But I little expected that you should have so far esteemed that discourse, as to have thought it meet for the view of the world as I understood by a Message from you, desiring it may be Printed. I readily obey your will, when it gives me the least intimation of the will of God. Its possible some others may afford it the like favourable Acceptance and entertainment. I am sure the subject is as necessary as common; and the Plainness makes it the fitter for the ignorant, who are the far greatest number, and have the greatest need. I have added the 9, 10, 11, and 12. Heads or Common places, which I did not deliver to you for want of time; and because the rest are too breifly touched (as contrived for an hours work) I have enlarged these; though making them somewhat unsutable to the rest, yet sutable to the use of those they are now intended for: The Directions also in the end are added

Blessed be the Father of Lights, who hath

hath set up so many burning and shining lights in your City, and hath watered you so plenteously with the Rivers of his Sanctuary, that you have frequent opportunities for the refreshment of your souls, to the joy of your friends, the grief of your enemies, and the glory of that Providence which hath hitherto maintained them, in despite of Persecution, Heresies, and Hell! It was not alwaies so in London: *It is not so in all other places, or famous Cities in the world: Nor are you sure that it will be alway so with you. It doth me good to remember what blessed Lights have shined among you, that now are more gloriously shining in a higher sphere:* Preston, Sibbes, Stoughton, Taylor, Stock, Randal, Gouge, Gataker, *with multitudes more that are now with Christ! It did me good to read in the Preface to Mr.* Gatakers *funeral Sermon, by one of your reverend and faithful Guides, what a number of sound and unanimous Labourers are yet close at work in that part of Christs Vineyard! And it did me good in that short experience and observati-*

on while I was there, to hear and see so much of their Prudence, Unity and Fidelity.

Believe it, it is the Gospel of Christ that is your Glory: and if London be more honorable then other great and famous Cities of the earth, it is the light of Gods face and the plenty and power of his ordinances and Spirit that doth advance and honour it. O know then the day of your visitation!

Three things I shall take leave to propound to your Consideration, which I am certain God requireth at your hand. The first is, that you grow in knowledge, humility, heavenliness and Unity, according to the blessed means that you enjoy. In my eyes it is the greatest shame to a people in the world, and a sign of barbarousness or blockishness, when we can hear and read what a famous, learned powerful Minister such a place, or such a place had, and yet see as much ignorance, ungodliness, unruliness and sensuality as if the Gospel had scarce ever been there. I hope it is not thus with you; but I have found it so in too many places of

England.

England. *We that never saw the faces of their Ministers, but have only read their holy Labours, have been ready to think,* Sure there are few ignorant or ungodly ones in such a Congregation! Sure they are a people rich in Grace, and eminently qualified above their brethren, who have lived under such Teaching as this! At least, sure there can be none left that have an enmity to the fear of God! *But when we have come to the Towns where such men spent their lives, and laid out their labours, we have found ignorant sottish worldlings, unprofitable or giddy unstable Professors, and some haters of godliness among them. O what a shame is this to them to the eyes of wise men! and what a confounding aggravation of their sin before God! Thrive therefore and be fruitful in the Vineyard of the Lord, that it may not repent him that he hath planted and watered you.*

The second is this; Improve your interest to the utmost, for the continuance of a faithful Ministry among you, and when any places

ces are void, do what you can to get a supply of the most Able men. Your City is the Heart of the Nation: you cannot be sick but we shall all feel it. If you be infected with false Doctrines, the Countreys will ere long receive the Contagion. You have a very great influence on all the Land, for good or evil! And do you think the undermining enemies of the Church have not a special Design upon you in this point? and will not promote it as far as is in their power? Could they but get in Popish or Dividing Teachers among you, they know how many advantages they should gain at once! They would have some to grieve and trouble your faithful Guides, & hinder them in the work, and lessen that estimation which by their Unity they would obtain: And every Deceiver will hope to catch some fish, that casteth his Net among such store. We beseech you, if there be Learned, Holy, Judicious men in England, *that can be had for supply on such occasions, let them be yours; that you may be fed with the Best, and Guided by the Wisest, and we may have all recourse to you for*

advice;

advice; and where there are most Opposers and Seducers, there may be the most Powerful, Convincing helps, at hand; Let us in the Country have the honest raw young Preachers, and see that you have the chief Fathers and Pillars in the Church. I speak it not for your sakes alone, but because we have all Dependance on you.

The third thing which I humbly crave, is that you will Know them which Labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work sake; and be at peace among your selves. 1 *Thes.* 5. 12, 13. *And that you will instead of grieving or rejecting your Guides,* Obey them that have the Rule over you, and submit your selves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you, *Heb.* 13. 17. 7. *Encourage your Teachers, for their work is great, their spirits are weak, they are but frail men; the enemy is more industrious against them*

then

then any men; and their discouragements are very many, and the difficulties which they must encounter are very great. Especially, Obey, submit and encourage them in the work of Government and Exercise of Christs Discipline, and managing the Keys of the Kingdom which he hath put into their hand. Do you not perceive what a strait your Teachers are in! The Lord Jesus requireth them to exercise his Discipline faithfully and impartially: He giveth them not empty Titles of Rule, but layes upon them the burden of Ruling: It is his work, *more then their honour that he intends: and if they will have the* Honor, *it must be by the* work. *The work is, as to Teach the ignorant, and convince the unbelieving and gainsaying, so to admonish the disorderly and scandalous, and to reject and cast out of the Communion of the Church the Obstinate and Impenitent; and to set by the Leprous, that they infect not the rest; and to separate thus the precious from the vile by Christs Discipline, that dividing separation, and soul-destroying Transgressi-*

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ons may be prevented or cured. This work Chriſt hath charged upon them, and will have it done whoever is againſt it. If they obey him and do it, what a tumult, what clamours and diſcontents will they raiſe! How many will be ready to riſe up againſt them with hatred and ſcorn! though it be the undoubted work of Chriſt, which even under perſecution was performed by the Church-Guides. When they do but keep a ſcandalous untractable Sinner from the Communion of the Church in the Lords Supper, what repinings doth it raiſe! But, alas, this is a ſmall part of the Diſcipline: If all the apparently obſtinate and impenitent were caſt out, what a ſtir would they make! And if Chriſt be not obeyed, what a ſtir will conſcience make? And it is not only between Chriſt and men, but between men and men, that your Guides are put upon ſtreights. The Separatiſts reproach them for ſuffering the Impenitent to continue members of their Churches, and make it the pretence of their ſeparation from them; having little to ſay of any moment againſt the

the authorized way of Government; but only against our slackness in the Execution. And if we should set to the close Exercise of it, as is meet, how would City and Country ring of it, and what Indignation should we raise in the multitude against us! O what need have your Guides of your Encouragement and best Assistance in this streight! God hath set them on a work so ungrateful and displeasing to flesh and blood, that they cannot be faithful in it, but twenty to one they will draw a world of Hatred upon themselves, if not mens fists about their ears. Festred sores will not be lanch't and search't with ease: Corrupted members are unwilling to be cut off, and cast aside: Especially if any of the great ones fall under the censure, who are big in the eyes of the world and in their own. And yet our Soveraign Lord must be obeyed; and his house must be swept, and the filth cast out, by what names or Titles soever it be dignified with men. He must be pleased, if all be displeased by it. Withdraw not your help then from this needful work. It is by the

Word,

Word, Spirit, and Ministery, *that Christ the King of his Church doth Govern it: Not separatedly, but joyntly, by all three: To disobey these, is to disobey Christ: and subjection to Christ is Essential to our Christianity. This well thought on might do much to recover the* Unruly *that are Recoverable. You may conjecture by the strange opposition that Church-Government meets with from all sorts of carnal and corrupted minds, that there is somewhat in it that is eminently of God. I shall say no more but this, that* It is an Able, Judicious, Godly, Faithful Ministery, not barely heard and applauded, but humbly and piously submitted to, and obeyed in the Lord, that must be your truest present glory, and the means of your everlasting Peace and Joy.

So testifieth from the Lord, Your servant in the faith of Christ,

Rich. Baxter.

To the Ignorant or Careless Reader.

SEeing the Providence of God hath commanded forth this plain Discourse, I shall hope (upon experience of his dealing in the like cases with me) That he hath some work for it do in the world. Who knows but it was intended for the saving of thy soul, by opening thine eyes and awaking thee from thy sin, who art now in Reading of it! Be it known to thee it is the certain Truth of God, and of high concernment to thy soul that it treateth of: and therefore requireth thy most sober Consideration. Thou hast in it (how weakly soever it is managed by me) an advantage put into thy hand from God, to help thee in the greatest work in the world, even to prepare for the great approaching Judgement. In the name of God, I require thee, cast not away this advantage: Turn not away thine ears or heart from this warning that is sent to thee from the

the living God! Seeing all the world cannot keep thee from judgement, nor save thee in judgement: let not all the world be able to keep thee from a speedy and serious preparation for it. Do it presently, lest God come before thou art ready! Do it seriously, lest the Tempter over-reach thee, and thou shouldst be found among the foolish self-deceivers when it is too late to do it better. I intreat this of thee on the behalf of thy soul, and as thou tendereſt thy everlasting Peace with God, that thou wouldeſt afford theſe matters thy deepeſt Conſideration. Think on them, whether they are not true and weighty: Think of them lying down and riſing up. And ſeeing this ſmall Book is faln into thy hands, all that I would beg of thee concerning it, is, that thou wouldſt beſtow now and then an hour to read it, and read it to thy family or friends as well as to thy ſelf: and as you go, Conſider what you read, and Pray the Lord to help it to thy heart, and to aſſiſt thee in the Practice, that it may not riſe up in judgement againſt thee. If thou have not leiſure at other, take now and then an hour on the Lords dayes, or at night to that purpoſe: and if any paſſage through brevity (ſpecially neer the beginning) ſeem dark to thee, Read it again, and again, and ask the help of an Inſtructer, that thou mayeſt underſtand it. May it but help thee out of the ſnares

of sin, and promote the saving of thy Immortal soul, and thy comfortable appearance at the great day of Christ, I have the thing which I intended and desired. The Lord open thy Heart, and accompany his Truth with the Blessing of his Spirit! Amen.

A

SERMON

Of Judgement,

Preached at *Pauls* before the Honourable Lord Maior and Aldermen of the City of *London*, *Dec.* 17. 1654.

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2 Cor. 5. 10, 11. *For we must all appear before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terrours of the Lord we perswade men.*

IT is not unlikely, that some of those wits that are taken more with things new then with things Necessary, will marvel that I choose so common a subject, and tell me that they all know this already. But I do it purposely upon these following

Considerations. 1. Because I well know, that it is these Common Truths that are the great and necessary things which mens everlasting happiness or misery doth most depend upon. You may be ignorant of many Controversies and Inferiour points, without the danger of your souls, but so you cannot of these Fundamentals. 2. Because its apparent by the lives of men, that few know these Common Truths savingly, that think they know them. 3. Because there are several degrees of knowing the same Truths, and the best are imperfect in degree, the principal growth in knowledge that we should look after, is not to known *more* matters then we knew before, but to know *that better* and with a clearer light and firmer apprehension, which we darkly and slightly knew before. You may more safely be without *any* knowledge at all of many lower Truths, then without *some further degree* of the knowledge of those which you already know. 4. Besides it is known by sad Experience, that many perish who know the Truth, for want of the consideration of it and making use of what they know, and so their knowledge doth but condemn them. We have as much need therefore to reach and help you to get these Truths which you know into your hearts and lives, as to tell you more. 5. And indeed, it is the impression

preſſion of theſe great and Maſter-Truths, wherein the vitals and eſſentials of Gods Image upon the ſoul of man doth conſiſt: And it is theſe Truths that are the very Inſtruments of the great works that are to be done upon the heart by the Spirit and our ſelves. In the right uſe of theſe it is that the Principal part of the skill and holy wiſdom of a Chriſtian doth conſiſt; and in the diligent and conſtant uſe of theſe lieth the life and trade of Chriſtianity. There is nothing amiſs in mens hearts or lives, but it is for want of ſound knowing and believing, or well uſing theſe Fundamentals. 6. And moreover, methinks, in this choice of my ſubject, I may expect this advantage with the Hearers, that I may ſpare that labour that elſe would be neceſſary for the proof of my Doctrine: and that I may alſo have eaſier acceſs to your hearts, and have a fuller ſtroak at them, and with leſs reſiſtance. If I came to tell you of any thing not Common, I know not how far I might expect belief from you. You might ſay *Theſe things are uncertain to us, or all men are not of this mind.* But when every Hearer confeſſeth the truth of my doctrine, and no man can deny it, without denying Chriſtianity it ſelf, I hope I may expect that your hearts ſhould the ſooner receive the impreſſion of this Doctrine, and the ſooner yield to the duties which

it directs you to: and the easier let go the sins which from so certain a Truth shall be discovered.

The words of my text, are the reason which the Apostle giveth both of his perswading other men to the fear of God, and his care to approve to God his own heart and life. They contain the Assertion and Description of the great Judgement, and one Use which he makes of it. It assureth us, that Judged we *must be*, and *who* must be so Judged, and *by whom*, and *about what*, and *on what terms*, and *to what end*.

The meaning of the words, so far as is necessary, I shall give you briefly. *We all*, both we Apostles that Preach the Gospel, and you that hear it, *must*, willing or unwilling, there is no avoiding it, *Appear*, stand forth or make your appearance, and there have your hearts and ways laid open, and appear as well as we. *Before the Judgement seat of Christ*; *i. e.* before the Redeemer of the world, to be Judged by him as our Rightful Lord. *That every one*, even of all mankind which are, were, or shall be, without exception; *May receive*, that is, may receive his sentence ad judging him to his due; and then may receive the execution of the sentence; and may go away from the barr with that Reward or Punishment that is his due according to the Law by which he is Judged. *The things done in his body*,

body, that is, the due Reward of the works done in his body; or as some copies read it, *The things proper to the body*. i. e. due to the man, even body as well as soul. *According to what he hath done; whether it be good or bad*: i. e. This is the cause to be tried and Judged, whether men have done well or ill, whiles they were in the flesh; and what is due to them according to their deeds. *Knowing therefore*, &c. *i. e.* Being certain therefore that these things are so, and that such a Terrible Judgement of Christ will come, we perswade men to become Christians, and live as such, that they may then speed well, when others shall be destroyed; or as others, *Knowing the fear of the Lord*, that is the true Religion, *we perswade men.*

Doct. 1. There will be a Judgement. *Doct.* 2. Christ will be the Judge. *Doct.* 3. All men shall there appear. *Doct.* 4. Men shall be then Judged according to the works that they did in the flesh, whether good or evil. *Doct.* 5. The end of Judgement is, that men may receive their final due by Sentence and Execution. *Doct.* 6. The knowledge and consideration of the terrible Judgement of God, should move us to perswade, and men to be perswaded to carefull preparation.

The ordinary method for the handling of this subject of Judgement should be this. 1. To

ſhew you what Judgement is in the General, and what it doth contain: and that is, 1. The perſons. 2. The cauſe. 3. The Actions. 1. The parties are, 1. the Accuſer. 2. the Defendant. 3. Sometime Aſſiſtants. 4. The Judge. 2. The cauſe contains, 1. The Accuſation. 2. The Defence. 3. With the Evidence of both. 4. And the Merit. The merit of the cauſe is as it agreeth with the Law and Equity. 3. The Judicial Actions are, I. Introductory. 1. Citation. 2. Compulſion if need be. 3. Appearance of the Accuſed. II. Of the Eſſence of Judgement, 1. Debate by 1. the Accuſer. 2. Defendant, called the Diſceptation of the cauſe. 2. By the Judge. 1. Exploration. 2. Sentence. 3. To ſee to the execution: But becauſe this Method is leſs ſuitable to your capacities, and hath ſomething humane, I will reduce all to theſe following heads.

1. I will ſhew what Judgement is.
2. Who is the Judge: and why.
3. Who muſt be Judged.
4. Who is the Accuſer.
5. How the citation, conſtraint and appearance will be.
6. What is the Law by which men ſhall be judged.
7. What will be the cauſe of the day: what the Accuſation, and what muſt be the juſt Defence.
8. What will be the Evidence.

9. What

9. What are those frivolous insufficient excuses by which the unrghteous may think to escape.

10. What will be the sentence: who shall *dye*, and who shall *live*; ane what the Reward and Punishment is.

11. What are the Properties of the Sentence.

12. What and by whom the execution will be. In these particular heads we contain the whole Doctrine of this Judgement, and in this more familiar method shall handle it.

I. FOR the first, Judgement, as taken *largely*, comprehendeth all the forementioned particulars; As taken more *strictly* for the Act of the Judge, it is *the trial of a Controverted case*. In our case note these things following.

1. Gods Judgement is not intended for any Discovery to himself of what he knows not already: he knows already that all men are: and what they have done: and what is their due: But it is to discover to others and to men themselves the ground of his sentence, that so his Judgement may attain its end: for the glorysying his grace on the Righteous, and for the

the convincing the wicked of their ſin and deſert, and to ſhew to all the world the Righteouſneſs of the Judge, and of his Sentence and Execution,, *Rom.* 3.4, 26. and *Rom.* 2.2.

2. It is not a Controverſie therefore undecided in the mind of God, that is there to be decided, but onely one that is undecided as to the knowledge and mind of creatures.

3. Yet is not this Judgement *a bare Declaration*, but *a Deciſion*, and ſo *a Declaration* thereupon: the cauſe will be then put out of controverſie, and all further expectation of Deciſion be at an end; and with the juſtified there will be no more Accuſation, and with the condemned no more hope for ever.

II. FOR the ſecond thing, who ſhall be the Judge; I anſwer, The Judge is *God himſelf by Jeſus Chriſt*.

1. Principally, God as Creator.

2. As alſo, God as Rededmer, the humane nature of Jeſus Chriſt having a derived ſubordinate power. God loſt not his right to his creature either by mans fall, or the Redemption by Chriſt, but by the latter hath a new further right: but it is in and by Chriſt that God Judgeth: For as *meer Creator of innocent man*, God judgeth

judgeth none, but hath committed all judgement to the Son, who hath procured this right by the redeeming of fallen man, *John* 5. 22. But as the Son only doth it in the neereſt ſenſe, ſo the Father as Creator doth it remotely and principally.

1. In that the power of the Son is derived from the Father, and ſo ſtandeth in ſubordination to him as Fountain or Efficient.

2. In that the Judgement of the Son (as alſo his whole Mediatorſhip) is to bring men to God their maker as their ultimate end, and recover them to him from whom they are faln, and ſo as a means to that end, the Judgement of the Son is ſubordinate to the Father.

From hence you may ſee theſe following Truths worthy your conſideration,

1. That all men are Gods creatures, and none are the workmanſhip of themſelves or any other; or elſe the Creator ſhould not Judge them on that right.

2. That Chriſt dyed for All, and is the Redeemer of the world, and a ſacrifice for All, or elſe he ſhould not Judge them on that Right. For he will not Judge wicked men as he will do the Devils, as the *meer enemies* of his Redeemed ones, but as being themſelves his ſubjects in the world, and being bought by him, and therefore become his own, who ought to have

have glorified him that bought them, 2 *Cor.* 5. 14,15.2 *Pet.*2.1. 1 *Cor.*6.19,20. 1 *John.*2.2. *Heb.*2.9. 1 *Tim.*2.6.7.

3. Hence it appeareth that all men were under ſome Law of grace, and did partake of ſome of the Redeemers mercy. Though the Goſpell came not to all, yet all had that mercy which could come from no other Fountain but his Blood, and which ſhould have brought them neerer to Chriſt then they were, (though it were not ſufficient to bring them to believe:) and which ſhould have led them to Repentance. *Rom* 2. 4. For the neglecting of which they juſtly periſh; and not *meerly* for ſinning againſt the law that was given man in innocency: Were that ſo, Chriſt would not Judge them as Redeemer, and that for the abuſe or not-improvement of his Talents, as he tels us he will do, *Mat.* 25. *per totum.*

4. If God will be the Judge, then none can expect by any ſhifts or indirect means to ſcape at that day. For how ſhould it be?

1. It is not poſsible that any ſhould keep out of *ſight*, or hide their ſin and the evill of their actions, and ſo delude the Judge: God will not be mocked now, nor deceived then, *Gal.* 6. 7. they groſly deceive themſelves that imagine any ſuch thing: God muſt be Omniſcient and All-ſeeing, or he cannot be God. Should you

you hide your cauſe from men and from Devils, and be ignorant of it your ſelves, yet cannot you hide it from God. Never did there a thought paſs thy heart, or a word paſs thy mouth, which God was not acquainted with: and as he knows them, ſo doth he obſerve them. He is not as Imperfect man, taken up with other buſineſs, ſo that he cannot mind *All*. As eaſie is it with him to obſerve every Thought, or Word, or Action of thine, as if he had but *that one* in the world to obſerve: and as eaſie to obſerve each particular ſinner, as if he had not another creature to look after in the world. He is a fool indeed that thinks now that God takes no notice of him, *Ezek.* 8. 12. and 9. 9. or, that thinketh then to eſcape in the croud: He that found out one Gueſt that had not on a wedding Garment, *Mat.* 22. 12. will then find out every unholy ſoul, and give him ſo ſad a ſalutation as ſhall make him ſpeechleſs. *Job* 11. 11. *For he knoweth vain man; he ſeeth wickedneſs alſo*, and *will he not conſider it?*

2. It is not poſſible that any ſhould ſcape at that Day by any Tricks of wit and falſe Reaſoning in their own Defence. God knoweth a ſound Anſwer from an unſound, and a Truth from a Lye. Righteouſneſs may be perverted here on earth, by out-witting the Judge; but ſo will it not be then: To hope any of this, is

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to hope that God will not be God. It is in vain then for the *unholy* man to say he is *holy*; or for any sinner to deny, or excuse, or extenuate his sin: To bring forth the counterfeit of any Grace, and plead with God any shels of hypocritical performances, and to think to prove a Title to heaven by any thing short of Gods Condition, all these will be vain attempts.

3. And as impossible will it prove by fraud or flattery, by perswasion or bribery, or by any other means, to pervert Justice by turning the mind of God who is the Judge: fraud and flattery, bribery and importunity may do much with weak men; but with God they will do nothing. Were he changeable and partial, he were not God.

4. If God be Judge, you may see the Cavils of Infidels are fooliſh, when they ask, *How long will God be in Trying and Judging so many persons, and taking an account of so many Words, and Thoughts and Deeds? Sure it will be a long time, and a difficult work.* As if God were as man, that knoweth not things till he seek out their Evidence by particular signs. Let these fools understand, if they have any understanding, that the infinite God can shew to every man at once, all the thoughts, and words, and actions that ever he hath been guilty of. And in the twink of an eye, even at one view,

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can make all the world to see their ways and their deservings, Causing their Consciences and Memories to present them all before them in such a sort as shall be equivalent to a verbal debate. *Psal.* 50. 21, 22. he will set them in order before them.

5. If Jesus Christ be the Judge, then what a comfort must it needs be to his members, that he shall be Judge that loved them to the death, and whom they loved above their lives, and he who was their Rock of hope and strength, and the desire and delight of their souls!

6. And if Jesus Christ must be the Judge, what confusion will it bring to the faces of his enemies, and of all that set light by him in the day of their visitation? to see Mercy turned against them, and he that dyed for them, now ready to condemn them: and that blood and grace which did Aggravate their sin, to be pleaded against them, to the increase of their misery: how sad will this be!

7. If the God of Love, and Grace and Truth, be Judge, then no man need to fear any wrong. No subtilty of the Accuser, nor darkness of Evidence: no prejudice or partiality, or what soever else may be imagined, can there appear to the wrong of your cause. Get a good cause and fear nothing: and if your cause be bad, nothing can deliver you.

III. FOR

III. FOR the Third Point, *Who are they that muſt be judged?*

Anſw. All the rational Creatures in this lower world. And it ſeems, Angels alſo, either *all*, or *ſome*: But becauſe their caſe is more darkly made known to us, and leſs concerns us, we will paſs it by. Every man that hath been made or born on earth (except Chriſt, who is God and man, and is the Judge) muſt be judged. If any fooliſh Infidels ſhall ſay, *Where ſhall ſo great a number ſtand?* I anſwer him, That he knoweth not the things inviſible; either the nature of Spirits and ſpiritual bodies, nor what place containeth them, or *how*; but eaſily he may know that he that gave them all a being, can ſuſtain them all, and have room for them all, and can at once diſcloſe the thoughts of all, as I ſaid before.

The firſt in Order to be judged, are, the Saints, *Mat.* 25. and then with Chriſt they ſhall judge the reſt of the World, 1 *Cor.* 6, 2, 3. not in an equal authority and commiſsion with Chriſt, but as the preſent Approvers of his Righteous Judgement. The Princes of the earth ſhall ſtand then before Chriſt, even as the Peaſants; and the honourable as the baſe; the rich and

and the poor ſhall meet together, and the Lord ſhall judge them all, *Prov.* 22. 2. No men ſhall be excuſed from ſtanding at that Bar, and giving up their account, and receiving their doom. Learned and unlearned, young and old, godly, and ungodly, all muſt ſtand there. I know ſome have vainly imagined, that the righteous ſhall not have any of their ſins mentioned, but their graces and duties only; but they conſider not, that things will not then be tranſacted by words as we do now, but by cleer diſcoveries by the infinite Light; and that if God ſhould not diſcover to them their ſins, he would not diſcover the Riches of his Grace in the pardon of all theſe ſins: even then they muſt be humbled in themſelves, that they may be glorified, and for ever cry, Not unto us Lord, but unto thy name be the glory.

IV. FOR the Fourth Particular, *Who will be the Accuſer?*

Anſw. 1. Satan is called in Scripture the Accuſer of the Brethren, *Revel.* 12. 10. and we find in *Job* 1. and other places, that now he doth Practiſe it even before God: and therefore we judge it probable that he will do ſo then. But we would determine of no-

thing that Scripture hath not clearly determined.

2. Conſcience will be an Accuſer, though eſpecially of the wicked, yet in ſome ſence of the righteous: for it will tell the truth to all: and therefore ſo far as men are faulty, it will tell them of their faults. The wicked it will accuſe of unpardoned ſin, and of ſin unrepented of; the godly only of ſin repented of and pardoned. It will be a Glaſs wherein every man may ſee the face of his heart and former Life, *Rom.* 1. 15.

3. The Judge himſelf will be the Principal Accuſer; for it is he that is wronged, and he that proſecutes the cauſe, and will do juſtice on the wicked: God judgeth even the righteous themſelves to be ſinners, or elſe they could not be pardoned ſinners. But he judgeth the wicked to be impenitent, unbelieving, unconverted ſinners. Remember what I ſaid before, that it is not a verbal accuſation, but an opening of the truth of the cauſe to the view of our ſelves and others, that God will then perform.

Nor can any think it unworthy of God to be mens Accuſer by ſuch a diſcloſure, it being no diſhonour to the pureſt light to reveal a dunghill, or to the greateſt Prince to accuſe a Traytor. Nor is it unmeet that God ſhould be both Accuſer and Judge; ſeeing he is both abſolute

Lord

Lord, and perfectly just, and so far beyond all suspition of Injustice. His Law also doth virtually accuse, *Joh.* 5. 45. but of this by it self.

V. FOR the Fifth Particular, *How will the sinners be called to the Bar?*

Answ. God will not stand to send them a Citation, nor require him to make his voluntary Appearance: but willing or unwilling, he will bring them in.

1. Before each mans particular Judgement, he sendeth Death to call away his soul, a surly Serjeant, that will have no Nay: How dear so ever this world may be to men, and how loth so ever they are to depart, away they must, and come before the Lord that made them; Death will not be bribed. Every man that was set in the vineyard in the morning of their lives, must be called out at evening to Receive according to what he hath done: then must the naked soul alone appear before its Judge and be accomptible for all that was done in the body: and be sent before till the final judgement to remain in happiness or misery, till the body be raised again, and joyned to it.

In this appearance of the soul before God, it seemeth by Scripture, that there is some Mini-

ſtry of Angels; for *Luke* 16. 22. it is ſaid that the Angels carried *Lazarus*, that is, his ſoul, into *Abrahams* boſom. What local motion there is, or ſituation of ſouls, is no fit matter for the enquiry of Mortals: and what it is in this that the Angels will do, we cannot clearly underſtand as yet; but moſt certain it is, that as ſoon as ever the ſoul is out of the body, it comes to its account before the God of Spirits.

2. At the end of the world the bodies of all men ſhall be raiſed from the earth, and joyned again to their ſouls; and the ſoul and body ſhall be judged to their endleſs ſtate; and this is the great and general Judgement, where all men ſhall at once appear. The ſame power of God that made men of nothing, will as eaſily then new-make them by a Reſurrection; by which he will add much more perfection, even to the wicked in their Naturals, which will make them capable of the greater miſery; even they ſhall have immortal and incorruptible bodies, which may be the ſubjects of immortal woe, 1 *Cor.* 15. 53. *John* 5. 28, 29.

Of this Reſurrection, and our Appearance at Judgement, the Angels will be ſome way the Miniſters: as they ſhall come with Chriſt to Judgement ſo they ſhall ſound his Trumpet, 1 *Theſ.* 4. 16. and they ſhall gather the wicked

out

out of Gods Kingdom; and they shall gather the Tares to burn them, *Matth.*13.39,40,41. in the end of the world the Angels shall come forth and sever the wicked from among the just, and shall cast them into the Furnace of fire, *Mat.*17.49.50.

FOR the sixth particular, *What Law is it that men shall be Judged by?*

Answ. That which was given them to live by: Gods Law is but *the sign of his will, to teach us what shall be due from us and to us*; before we fell he gave us such a Law as was suitable to our perfection; when we had sinned and turned from him, as we ceased not to be his creatures, nor he to be our Lord, so he destroyed not his Law, nor discharged or absolved us from the duty of our obedience. But because we stood condemned by that Law, and could not be Justified by it, having once Transgressed it, he was pleased to make a *Law of Grace*, even *a new, a remedying Law*, by which we might be saved from the deserved punishment of the Old. So we shall be tryed at Judgement upon *both* these Laws, but ultimately upon the Last. The first Law commanded perfect Obedience, and threat-

ned Death to us if ever we disobeyed; the second Law finding us under the Guilt of sin against the first, doth command us to Repent and Believe in Christ, and so to return to God by him; and promiseth us pardon of all our sins up on that Condition, and also if we persevere, everlasting Glory. So that in Judgement though it must be first evinced that we are sinners, and have deserved Death according to the Law of pure nature; yet that is not the upshot of the Judgement. For the enquiry will be next, whether we have accepted the remedy, and so obeyed the Law of grace, and performed its Condition for pardon and salvation; and upon this our Life or Death will depend. It is both these Laws that condemn the wicked; but it is only the Law of grace that justifieth the righteous.

Obj. *But how shall Heathens be judged by the Law of grace, that never did receive it?*

Answ. The express Gospel some of them had not, and therefore shall not directly be judged by it; but much of the Redeemers mercy they did enjoy, which should have led them to repent, and seek out after Recovery from their misery, and to come nearer Christ; and for the neglect and abuse of this, they shall be judged; and not meerly for sinning against the Law that was given us in pure innocency: So that

Christ

Christ as Redeemer shall judge them as well as others: though they had but one Talent, yet must they give an account of that to the Redeemer, from whom they received it. But if any be unsatisfied in this, let them remember, that as God hath left the state of such more dark to us, and the terms on which he will judge them; so doth it much more concern us to look to the terms of our own Judgement.

Obj. *But how shall infants be judged by the Gospel, that were uncapable of it?*

Answ. For ought I find in Scripture, they stand or fall with their parents, and on the same terms; but I leave each to their own thoughts.

VII. FOR the seventh head, *What will be the cause of the day to be enquired after? what the Accusation, and what the Defence?*

Answ. This may be gathered from what was last said. The great cause of the day will be to enquire and determine who shall die, and who shall live; who ought to go to heaven, and who to hell for ever, according to the Law by which they must then be judged.

1. As there is a twofold Law by which they must be judged, so will there then be a two-

fold Accuſation. The firſt will be, that they were *ſinners*, and ſo having violated the Law of God, they Deſerve Everlaſting Death, according to that Law: If no defence could be made, this one Accuſation would condemn all the world; for it is moſt certain that all are ſinners, and as certain that all ſin deſerveth Death. The only defence againſt this Accuſation lyeth in this Plea; Confeſsing the charge, we muſt plead that Chriſt hath ſatisfied for ſins, and upon that conſideration God hath forgiven us; and therefore being forgiven, we ought not to be puniſhed; To prove this we muſt ſhew the pardon under Gods hand in the Goſpel. But becauſe this pardoning Act of the Goſpel doth forgive none but thoſe that Repent and believe, and ſo return to God, and to ſincere Obedience for the time to come; therefore the next Accuſation will be, that *we did not perform theſe Conditions of forgiveneſs; and therefore being Unbelievers, Impenitent and Rebels againſt the Redeemer, we have no right to pardon, but by the ſentence of the Goſpel, are liable to a greater puniſhment for this contempt of Chriſt and Grace.* This Accuſation is either *true* or *falſe*: where it is *true*, God and Conſcience, who ſpeak the truth, may well be ſaid to be the Accuſers: Where it is *falſe*, it can be only the work of Satan the malicious adverſary who,

who, as we may see in *Jobs* case, will not stick to bring a false Accusation.

If any think that the Accuser will not do so vain a wok, at least they may see that *potentially* this is the Accusation that lyeth against us, and which we must be justified against. For all *Justification* implyeth an *Actual* or *Potential Accusatoin.*

He that is truly accused of final Impenitency, or Unbelief, or Rebellion, hath no other Defence to make; but must needs be condemned.

He that is falsly accused of such non-performance of the condition of Grace, must deny the Accusation, and plead his own personal Righteousness as against that Accusation; and produce that Faith, Repentance and sincere Obedience and Perseverance by which he fulfilled that Condition, and so is *Evangelically Righteous* in himself, and therefore hath part in the blood of Christ, which is instead of a *Legal righteousness* to him, in all things else, as having procured him a pardon of all his sin, and aright to everlasting glory.

And thus we must then be Justified by Christs satisfaction only, against the accusation of being *sinners in general*, and of deserving Gods wrath for the Breach of the Law of works: But we must be justified by our faith, repen-

repentance and sincere Obedience it self, against the Accusation of being *Impenitent, Unbelievers, and Rebels against Christ*, and having not performed the Condition of the promise, and so having no part in Christ and his Benefits.

So that in Summ you see, that the cause of the day will be to enquire, Whether, being all known sinners, we have accepted of Christ upon his terms, and so have right in him and his benefits, or not? Whether they have forsaken this vain world for him, and loved him so faithfully, that they have manifested it, in parting with these things at his Command? And this is the meaning of *Mat.* 25. Where the enquiry is made to be, whether they have fed and visited him in his members, or not? That is, whether they have so far loved him as their Redeemer, and God by him, as that they have manifested this to his members according to Opportunity, though it cost them the hazzard or loss of all: Seeing danger, and labour, and cost, are fitter to express love by, then Empty Complements and bare Professions.

Whether it be particularly enquired after, or only taken for granted that men are *sinners*, and have deserved Death according to thee *Law of works*, and that Christ hath satisfied by

by his death, is all one as to the matter in hand, seeing Gods enquiry is but the Discovery and Conviction of us. But the last Question, which must decide the Controversie, will be, whether we have performed the condition of the Gospel?

I have the rather also said all this, to shew you in what sense these words are taken in the text, that *Every man shall be Judged according to what he hath done in the flesh, whether it be good or bad.* Though every man be Judged *worthy* of Death for sinning, yet every man shall not be Judged *to dye* for it: and no man shall be Judged *worthy* of Life *for* his good works: It is therefore according to the Gospel, as the rule of judgement, that this is meant. They that have Repented and believed, and returned to *true*, though *imperfect* Obedience, shall be Judged to everlasting Life, *according* to these works; not because these works *Deserve* it, but because the *free Gift in the Gospel* through the blood of Christ, doth make these things the *condition* of our possessing it. They that have lived and dyed Impenitent Unbelievers and Rebels against Christ; shall be judged to everlasting punishment, *because* they have *deserved* it both by their sin in *general* against the Law, and by these sins in *special* against the Gospel. This is called *the Merit of the Cause,*

Cause, that is, what is a mans *due* according to the true meaning of the Law; Though the due may be by free gift. And thus you see what will be the cause of the Day, and the matter to be enquired after and decided, as to our Life or Death.

VIII. THE next point in our method, is, to shew you, *What will be the Evidence of the Cause?*

Answ. There is a fivefold Evidence among men. 1. When the fact is notorious. 2. The knowledge of an unsuspected Competent Judg. 3. The parties Confession. 4. Witness. 5. Instruments and visible effects of the action. All these Evidences will be at hand, and any one of them sufficient for the conviction of the guilty person at that day.

1. As the sins of *all men*; so the *Impenitency* and *Rebellion* of the *wicked* was notorious, or at least will be then. For though some play the hypocrites, and hide the matter from the world and themselves, yet God shall open their hearts and former lives to themselves, and to the view of all the world. He shall set their sins in order before them so, that it shall be utterly in vain to deny or excuse them. If any men will then think to make their cause as good to God as they can now do to us, that are not able to see their

their hearts, they will be foully mistaken. Now they can say they have as good hearts as the best: then God will bring them out in the light, and shew them to themselves and all the world, whether they were good or bad. Now they will face us down that they do truly Repent, and they obey God as well as they can; but God that knoweth the Deceivers, will then undeceive them. We cannot now make men acquainted with their own unsanctified hearts, nor convince them that have not true Faith, Repentance or Obedience; but God will convince them of it: They can find shifts and false answers to put off a *Minister* with; but *God* will not so be shifted off. Let *us* preach as plainly to them as we can, and do all that ever we are able to acquaint them with the impenitency and unholiness of their own heart, and the necessity of a new heart and life, yet we cannot do it; but they will Believe whether we will or not, that the old heart will serve the turn? But how easily will *God* make them know the contrary? *We* plead with them in the dark; for though we have the candle of the Gospel in our hands when we come to shew them their corruption, yet they shut their eyes, and are wilfully blind; But *God* will open their eyes whether they will or not, not by *holy Illumination*, but by *forced conviction*; and then he will plead with them as in the open light. *See*

here

here thy own unholy soul; canst thou now say thou didst love me above all? canst thou deny but thou didst love this world before me? and serve thy flesh and lusts, though I told thee if thou didst so thou shouldst dye? Look upon thy own heart now, and see whether it be an holy or an unholy heart; a spiritual or a fleshly heart; a heavenly or an earthly heart? Look now upon all the course of thy life, and see whether thou didst live to me, or to the world and thy flesh? Oh how easily will God convince men then of the very sins of their thoughts, and in their secret Closets, when they thought that no witness could have disclosed them! Therefore its said that the Books shall be opened, and the dead Judged out of the books, *Revel.* 20. 12. *Dan.* 7. 10.

The second Evidence will be *the knowledge of the Judge.* If the *sinner* would not be *convinced*; yet it is sufficient that the *Judge* knoweth the Cause; God needeth no further witness; he saw thee committing adultery in secret, lying, stealing forswearing in secret. If thou do not know thy own heart to be unholy, it is enough that God knoweth it. If you have the face to say, *Lord, when did we see thee hungry?* &c. *Mat.* 25. 44. yet God will make good the charge against thee, and there needeth no more Testimony then his own. Can foolish sinners think to lie hid or escape at that day, that will now sin

wilfully

wilfully before their Judge? that know every day that their *Judge* is *looking* on them while they forget him, and give up themſelves to the world, and yet go on even under his eye, as if to his face they dared him to puniſh them?

3. The third Evidence will be, *the ſinners Confeſſion.* God will force their own Conſciences to witneſs againſt them, and their own tongues to confeſs the Accuſation. If they do at firſt excuſe it, he will leave them ſpeechleſs, yea and condemning themſelves before they have done.

Oh what a difference between their language now and then! *Now* we cannot tell them of their ſin and miſery, but they either tell us of our own faults, or bid us look to our ſelves, or deny or excuſe their fault, or make light of it: but *then* their own tongues ſhall confeſs them, and cry out of the wilful folly that they committed, and lay a heavier charge upon them then we can now do. *Now* if we tell them that we are afraid they are unregenerate, and leaſt their hearts are not truly ſet upon God; they will tell us they hope to be ſaved with ſuch hearts as they have: But *then*, Oh how they will confeſs the folly and falſeneſs of their own hearts! You may ſee a little of their caſe even in deſpairing ſinners on earth, how far theey are from denying or excuſing

fing their ſins. *Judas* cryes out, *I have ſinned in betraying Innocent blood, Mat.* 27. 4. out of their own mouth ſhall they be Judged. That very tongue that now excuſeth their ſin, will in their torments be their great Accuſer. For God will have it ſo to be.

4. The fourth Evidence will be the *witneſs of others.* Oh how many thouſand witneſſes might there be produced, were there need to convince the guilty ſoul at that day!

1. All the Miniſters of Chriſt that ever preached to them, or warned them, will be ſufficient witneſſes againſt them: *we muſt needs* teſtifie that we preached to them the truth of the Goſpel, and they would not believe it. We preached to them the goodneſs of God, yet they ſet not their hearts upon him: we ſhewed them their ſin, and they were not humbled. We told them of the danger of an unregenerate ſtate, and they did not regard us: we acquainted them with the Abſolute Neceſsity of holineſs, but they made light of all: We let them know the deceitfulneſs of their hearts, and the need of a cloſe and faithful examination, but they would not beſtow an hour in ſuch a work; nor ſcarce once be afraid of being miſtaken and miſcarrying. We let them know the vanity of this world, and yet they would not forſake it no not for Chriſt and the hopes

of

of glory: we told them of the everlasting felicity they might attain, but they would not set themselves to seek it.

What we shal think of it *then*, the Lord knows, but surely it seemeth *now* to us a matter of very sad consideration, that we must be brought in as witnesses against the souls of our neighbours and friends in the flesh. Those whom we now unfeignedly love, and would do any thing that we were able to do for their good, whose welfare is dearer to us then all worldly enjoyments; Alas, that we must be forced to testifie to their faces for their condemnation! Ah Lord, with what a heart must a poor Minister study, when he considereth this, that all the words that he is studying must be brought in for a witness against many of his hearers! with what an heart must a Minister Preach, when he remembreth that all the words that he is speaking must condemn many, if not most of his hearers? Do we desire this sad fruit of our Labours? No, we may say with the Prophet, *Jer.* 17.16. *I have not desired the woful day, thou knowest*: No, if we desired it, we would not do so much to prevent it: we would not study, and preach, and pray, and intreat men, that if it were possible we might not be put on such a task. And doubtless it should make every honest Minister study hard, and pray hard, and

Intreat hard, and ſtoop low to men, and be earneſt with men in ſeaſon and out of ſeaſon, that if it may be, they may not be the condemners of their peoples ſouls. But if men will not hear, and there be no remedy, who can helpt it? Chriſt himſelf came not into the world to condemn men, but to ſave them, and yet he will condemn thoſe that will not yield to his ſaving work: God takes no pleaſure in the death of a ſinner, but rather that he repent, and return, and live, *Ezek.* 18.23,32. and yet he will rejoyce over thoſe to do them hurt, and deſtroy them that will not return, *Deut.*28.63. And if we muſt be put on ſuch a work, he will make us like-minded. The Holy Ghoſt tels us, that the Saints ſhall Judge the world, 1 *Cor.* 6. 2, 3. and if they muſt Judge, they will Judge as God Judgeth; you cannot blame us for it ſinners: we now warn you of it before hand, and if you will not prevent it, blame not us, but your ſelves. Alas! we are not our own Maſters. As we now ſpeak not to you in our own names, ſo then we may not do what we liſt our ſelves, or if we might, our wills will be as Gods will. God will make us Judge you, and witneſs againſt you; Can we abſolve you, when the righteous God will condemn you? when God is againſt you, whoſe ſide would you have us be of? We muſt be either againſt *God* or *you*;

And

And can you think that we ſhould be for any one againſt our Maker and Redeemer? We muſt either condemn the Sentence of Jeſus Chriſt, or condemn you: and is not there more reaſon to condemn you then him? can we have any mercy on you, when he that made you will not ſave you, and he that formed you, will ſhew you no mercy? *Iſa.* 27. 11. yea when he that dyed for you, will condemn you, ſhall we be more merciful then God? But alas! if we ſhould be ſo fooliſh and unjuſt, what good would it do you? If we would be falſe witneſſes and partial Judges, it would not ſave you; we are not Juſtified if we abſolve our ſelves, 1 *Cor.* 4. 4. how unable then ſhall we be againſt Gods Sentence to juſtifie you? if all the world ſhould ſay, you were holy and penitent, when God knows you were unholy and impenitent, it will do you no good. You pray every day that *his will* may be done, and it will be done: It will be done *upon* you, becauſe it was not done *by* you. What would you have *us* ſay, if God ask us, *Did you tell this ſinner of the need of Chriſt, of the glory of the world to come, and the vanity of this?* Should we lye, and ſay we did not? what ſhould we ſay if he ask us, *Did not you tell them the miſery of their natural ſtate; and what would become of them if they were not made new?* Would you have us lye

to God, and say we did not? Why, if we *did not*, your blood will be required at our hands, *Ezekiel* 33.6. and 3.18. and would you have us bring your blood upon our own heads by a lye? Yea, and to do you no good, when we know that lyes will not prevail with God? No, no, sinners; we must unavoidably testifye to the confusion of your faces; if God ask us, we must bear witness against you and say, *Lord, we did what we could according to our weak abilities, to reclaim them: Indeed our own thoughts of everlasting things were so low, and our hearts so dull, that we must confess we did not follow them so close, nor speak so earnestly as we should have done: we did not cry so loud, or lift up our voice as a Trumpet to awaken them* (Isa. 58. 1.) *we confess we did not speak to them with such melting compassion, and with such streams of tears beseech them to regard, as a matter of such great concernment should have been spoken with; we did not fall on our knees to them, and so earnestly beg of them for the Lords sake, to have mercy upon their own souls, as we should have done. But yet we told them the Message of God; and we studyed to speak it to them as plainly and as piercingly as we could. Fain we would have convinced them of their sin and misery, but we could not: fain we would have drawn them to the*

admiration

admiration of Christ, but they made light of it, Mat. 22. 5. *We would fain have brought them to the contempt of this vain world and to set their mind on the world to come, but we could not; Some compassion thou knowest Lord we had to their souls; many a weeping or groaning hour we have had in secret; because they would not hear and obey; and some sad complaints we have made over them in pulick: We told them that they must shortly dye and come to Judgement, and that this world would deceive them, and leave them in the dust: we told them that the time was at hand when nothing but Christ would do them good, and nothing but the favour of God would be sufficient for their happiness: but we could never get them to lay it to heart. Many a time did we intreat them to think soberly of this life, and the life to come, and to compare them together with the Faith of Christians and the reason of men: but they would not do it: many a time did we intreat them but to take now and then an hour in secret to consider* who *made them, and* for what *he had made them, and why they were sent into this world and what their business here is: and* whether *they are going, and how it will go with them at their later end: But we could never get most of them to spend one hour in serious thoughts of these weighty matters. Many a time did we intreat them to try whether they were Regenerate or not?*

whether Christ and his Spirit were in them, or not? Whether their souls were brought back to God by Sanctification? but they would not try: We did beseech them to make sure work and not leave such a matter as everlasting Joy or Torment to a bold and mad adventure; but we could not prevail. We intreated them to lay all other businesses aside a little while in the world, and to enquire by the direction of the word of God, what would become of them in the world to come; and to judge themselves before God came to judge them, seeing they had the Law and rule of Judgement before them; but their minds were blinded and their hearts were hardned, and the profit, and pleasure, and honour of this world did either stop their ears, or quickly steal away their hearts, so that we could never get them to a sober consideration, nor ever win their hearts to God.

This will be the witness that many a hundred Ministers of the Gospel must give in against the souls of their people at that day. Alas, that ever you should cast this upon us! For the Lords sake Sirs, pitty your poor Teachers if you pitty not your selves. We had rather go a 1000. miles for you; we had rather be scorned and abused for your sakes: we had rather lay our hands under your feet, and beseech you on our knees with tears, were we able, then be put on such a work as this. It

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is *you* that will do it if it be done. We had rather follow you from house to house, and teach and exhort you, if you will but hear us, and accept of our exhortation. Your souls are pretious in our eyes; for we know they were so in the eyes of Christ, and therefore we are loth to see this day; we were once in your case, and therefore know what it isto be blind, and careless, and carnal as you are, and therefore would fain obtain your Deliverance. But if you *will* not hear, but we *must* accuse you, and we *must* condemn you, The Lord Judge between you & us. For we can witness that it was full sore against our wills. We have been faulty indeed in doing no more for you, and not following you with restless Importunity, (the Good Lord forgive us;) but yet we have not betrayed you by silence.

2. All those that fear God, that have lived among ungodly men, will also be sufficient witnesses against them. Alas! they must be put upon the same work, which is very unpleasant to their thoughts, as Ministers are: They must witness before the Lord, that they did as friends and neighbours admonish them: that they gave them a good example, and endeavoured to walke in holiness before them; but alas! the most did but mock them, and call them Puritans and precise fools, and they made more ado then needs for their salvation: They must be

forced to testifie, [Lord we would fain have drawn them with us to hear the word and to read it, and to pray in their families, and to sanctifie the holy day, and take such happy Opportunities for their souls; But we could not get them to it; we did in our places what we were able to give them the example of a Godly Conversation, and they did but deride us; they were readier to mark every slip of our lives and to observe all our Infirmities, and catch at any Accusation that was against us, then to follow us in any work of holy obedience, or care for our everlasting peace;] The Lord knows it is a most heavy thing to consider now, that poor neighbours must be fain to come in against those they love so dearly, and by their Testimony to Judge them to perdition. Oh heavy case to think of, that a master must witness against his own servant! Yea a husband against his own wife, and a wife against her husband; yea parents against their own children, and say; [Lord, I taught them thy word but they would not learn; I told them what would come on it, if they returned not to thee; I brought them to Sermons, and I prayed with them and for them. I frequently minded them of these everlasting things, and of this dreadfull day which they now see. But youthful lusts and the temptations of the flesh and the Devil led

led them away, and I could never get them throughly and soundly to lay it to their hearts.] Oh you that are parents, and friends, and neighbours, in the fear of God bestir you now that you may not be put to this at that day of Judgement. Oh give them no rest, take no nay of them till you have perswaved their hearts from this world to God, lest you be put to be their condemners: It must be *now* that you must prevent it, or else *never*; *now* while you are with them, while you and they are in the flesh together, which will be but a little while: Can you but now prevail with them, all will be well, and you may meet them Joyfully before the Lord.

3. Another witness that will testifie against the ungodly at that day, will be their sinful companions: those that drew them into sin, or were drawn by them, or joyned with them in it. Oh little do poor drunkards think, when they sit merrily in an Ale-house, that one of them must bear witness against another and condemn one another: If they thought of this, me thinks it should make them have less delight in that company: Those that now joyn with you in wickedness, shall then be forced to witness, [I confess Lord, I did hear him swear and curse; I heard him deride those that feared the Lord, and make a jest of a holy life: I saw him in the Ale-house when he should be hear-

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ing the Word of God, or reading, or calling upon God, and preparing for this day: I joyned with him in fleshly delights, in abusing thy creature and our own bodies.] Sinners, look your companions in the face the next time you are with them, and remember this that I now say; that those men shall give in Evidence against you, that now are your associates in all your mirth; Little thinketh the fornicator and lustful wanton, that their sinful mates must then bear witness of that which they thought the dark had concealed, and tell their shame before all the world. But this must be the fruit of sin. Its meet that they who encouraged one another in sin, should condemn one another for it. And marvail not at it; for they shall be forced to it whether they will or no; Light will not then be hid: They may think to have some ease to their consciences, by accusing and condemning others. When *Adam* is questioned for his sin, he presently accuseth the woman, *Gen.* 3. 12. when *Judas* his conscience was awakened, he runs to the Pharisees with the money that drew him to it, and they cast it back in his own face; *See thou to it, what is that to us? Mat.* 27. 4, 5, 6. Oh the cold comfort that sinners will have at that day! and the little pleasure that they will find in remembring their evil waies! *Now* when a fornicator

nicator or a worldling, or a merry voluptuous man is grown old, and cannot act all his sin again, he takes pleasure in remembring and telling others of his former folly; what he once was, and what he did, and the merry hours that he had; but *then* when sinners are come to themselves a little more, they will remember and tell one another of these things with another heart. Oh that they did but know now how these things will then affect them!

4. Another witness that will then rise up against them, will be the very Devils that rempted them: They that did purposely draw them to sin, that they might draw them to Torment for sin: They can witness that you harkened to their Temptations, when you would not harken to Gods Exhortations; They can witness that you obeyed them in working Iniquity. But because you may think the Accusers Testimony is not to be taken, I will not stand on this. Though it is not nothing where God knoweth it to be true.

5. The very Angels of God also may be witnesses against the wicked; Therefore are we advised in Scripture, not to sin before them, *Eccl.* 5. 6. 1 *Cor.* 11. 10. 1 *Tim.* 5. 21. I charge thee before the Elect Angels, *&c.* They

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can testifie that they would have been ministring Spirits for their good, when the wicked rather chose to be slaves to the Spirit of maliciousness. The holy Angels of God do many a time stand by you when you are sinning. They see you when you see not them; they are imployed by God in some sort for your good, as well as we: And as it is the grief of Ministers, that their labours succeed not, so may we suppose that according to their state and nature it is *theirs*. For they that Rejoyce in heaven at the conversion of one sinner, may be said to sorrow, or to lose those Joyes when you refuse to be converted. These noble Spirits, these Holy and Glorious attendants of Christ that shall wait upon him to judgement, will be Witnesses against Rebellious sinners, to their Confusion. Sirs, you have all in you naturally a fear of Spirits, and invisible powers: Fear them aright, lest hearkning to the deceiving Spirits, and refusing the help of the Angels of God, and wilfully sinning before their faces you should cause them at that day, to the terrour of your souls, to stand forth as witnesses against you, to your Condemnation.

6. Conscience it self will be a most effectual witness against the wicked at that day, I before told you it will be a Discerner, and force them

them to a Confeſſion: But a further office it hath, even to *witneſs* againſt them. If none elſe in the world had known of their ſecret ſins, conſcience will ſay, I was acquainted with them.

7. The ſpirit of Chriſt can witnes againſt the ungodly, that he oft moved them to Repent and Return, and they rejected his motions: that he ſpoke to their hearts in ſecret, and oft ſet in with the Miniſter, and often minded them of their caſe, and perſwaded them to God; but they reſiſted, quenched and grieved the Spirit, *Acts* 7.51. As the Spirit witneſſeth with the Spirits of the righteous that they are the children of God, *Rom.*8.16. ſo doth he witneſs with the Conſcience of the wicked that they were children of Rebellion, and therefore are juſtly children of wrath. This Spirit will not alway ſtrive with men: at laſt being vexed, it will prove their enemy, and riſe up againſt them, *Gen.* 6. 3. *Iſa.* 63. 10. If you will needs *Grieve it* now, it will *Grieve you* then. Were it not a Spirit of *Grace*, and were it not free mercy that it came to offer you, the Repulſe would not have been ſo condemning, nor the witneſs of this Spirit ſo heavy at the laſt. But it was the Spirit of Jeſus, that came with recovering Grace, which you reſiſted: And though the wages of every ſin is death

death, yet you will find that it will coſt you ſomewhat more to Reject this ſalvation, than to break the Creators Law of works. Kindneſs, *ſuch* Kindneſs, will not be rejected at eaſie rates.

Many a good motion is now made by the Spirit to the Heart of a ſinner, which he doth not ſo much as once obſerve; and therefore doth not now Remember them. But *then* they ſhall be brought to his Remembrance with a witneſs. Many a thouſand ſecret motions to Repentance, to Faith, to a Holy Life, will be *Then* ſet before the eyes of the poor, unpardoned, trembling ſinner, which he had quite forgotten: And the Spirit of God ſhall teſtifie to his Confuſion. [At ſuch a Sermon I perſwaded thy heart to Repent, and thou wouldſt not; At ſuch a time I ſhewed thee the evil of thy ſin, and perſwaded thee to have forſaken it, but thou wouldſt not; I minded thee in thy ſecret thoughts, of the neerneſs of Judgement, and the *Certainty* and *Weight* of everlaſting things, the need of Chriſt, and faith, and holyneſs, and of the Danger of ſinning; but thou didſt drown all my motions in the cares and pleaſures of the world. Thou harkenedſt rather to the Devil than to me: The ſenſual inclinations of thy fleſh did prevail againſt the ſtrongeſt Arguments that I uſed: Though I ſhewed Reaſons, undenyable

undenyable Reasons, from thy Creator, from thy Redeemer, from nature, from grace, from heaven, and from hell, yet all would not so much as *stop* thee, much less *turn* thee, but thou *wouldest* go on; Thou *wouldest* follow thy flesh, and now let it pay thee the wages of thy folly: Thou *wouldest* be thy own guide, and take thine own Course, and now take what thou getteſt by it.]

Poor ſinners, I beſeech you in the fear of God, the next time you have any ſuch motions from the Spirit of God, to Repent, and Believe and Break off your ſins, and the Occaſions of them, conſider then what a mercy is ſet before you: and how it will confound you at the day of Judgement, to have all theſe motions brought in againſt you, and that the Spirit of Grace it ſelf ſhould be your Condemner! Alas, that men ſhould chooſe their own Deſtruction, and wilfully chooſe it! and that the foreknowledge of theſe things ſhould not move them to relent.

So much concerning the witneſs that will be brought in againſt the ſinner.

5 The fifth Evidence that will be given againſt the ſinner, will be, *The Inſtruments and Effects.* You know among men, if a man be found murthered by the high-way, and you are found ſtanding by with a bloody ſword in your

your hand; especially if there were a former dissention between you, it will be an Evidence that will prove a *strong presumption*, that you were the Murderer; But if the fact be certain by other Evidence, then many such things may be brought for aggravation of the fault.

So a twofold Evidence will be brought against the sinner from these things. One to prove him guilty of the fact: the other to Aggravate the fault, and prove that his sin was very great.

For the former. 1. The very creatures which sinners abused to sin, may be brought in against them to their Conviction and Condemnation. For though these creatures shall be consumed with the last destroying Fire, which shall consume all the world, yet shall they have a Being in the memory of the sinner (an *esse Cognitum.*) The very Wine or Ale, or other liquor which was abused to drunkenness may witness against the Drunkard. The sweet morsels by which the Glutton did please his Appetite, and all the good creatures of God which he luxuriously devoured, may witness against him *Luke* 16. 19. 25. He that fared deliciously every day in this life, was told by *Abraham* when he was dead, and his soul in hell, [Remember that thou in thy life time receivedst thy good things, and likewise *Lazarus* evil

things:

things: but now he is comforted, and thou art tormented,] though their sweet morsels and cups are past, and gone, yet must they be Remembred at Judgement and in Hell. [Remember Son] saith *Abraham*; Yea, and *Remember* he must whether he will or no; long was the Glutton in sinning, and many a pleasant bit did he taste: and so many Evidences of his sin will lie against him, and the sweetness will then be turned into gall.

The very cloathing and ornaments by which Proud persons did manifest their Pride, will be sufficient Evidence against them: as his being clothed with Purple and fine Linnen, is mentioned, *Luke* 16.19.

The very Lands, and goods, and houses of worldlings will be an Evidence against them: Their Gold and Silver, which the covetous do now prefer before the everlasting Riches with Christ, will be an Evidence against them, *James* 5.1,2,3,4. *Go to now, ye Rich men, weep and howl for your miseries that shall come upon you. Your Riches are corrupted, and your Garments moth-eaten; your Gold and Silver is cankered, and the Rust of them shall be a* Witness *against you, and shall eat your flesh, as it were fire; Ye have heaped Treasure together for the Last daies. Behold the hire of the Laborers, which have reaped down your fields, which is of you kept back by*

fraud, cryeth; and the cryes of them which have reaped, are entred into the ears of the Lord of Sabboth. Ye have lived in pleasure on the Earth, and been wanton; Ye have nourished your hearts as in a day of slaughter. Oh that worldlings would well consider this one Text; and therein observe whether a life of earthly pleasure and fulness of worldly Glory and Gallantry, be as desirable as they imagine, and to what Time and Purpose they now lay up their Treasures; and how they must hear of these things hereafter; and what effect the review of their Jovial daies will have upon their miserable condemned souls.

2. The very circumstances of Time, Place, and the like, may Evidence against his condemnation. The Drunkard shall remember, in such an Ale house, I was so oft drunk, and in such a Tavern I wasted my time. The Adulterer and Fornicator shall remember the very Time, the Place, the Room, the Bed, where they committed wickedness. The thief and Deceiver will remember the Time, Place, and the persons they wronged, and the things which they robbed or deceived them of. The worldling will remember the business which he preferred before the service of God; the worldly matters which had more of his heart then his Maker and Redeemer had; the work which he

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was doing when he ſhould have been Praying or Reading, or Catechiſing his Family, or thinking ſoberly of his latter end. A thouſand of theſe will then come into his mind, and be as ſo many Evidences againſt him to his Condemnation.

3. The very effects alſo of mens ſins will be an Evidence againſt them. The wife and children of a Drunkard are impoveriſhed by his ſin; his family and the neighbourhood is diſquieted by him. Theſe will be ſo many Evidences againſt him. So will the abuſe of his own Reaſon; the enticing of others to the ſame ſin, and hardning them by his example.

One covetous unmerciful Landlord doth keep an hundred, or many hundred perſons or families in ſo great neceſſities, and care and labour, that they are tempted by it to overpaſs the ſervice of God, as having ſcarce time for it, or any room for it in their troubled thoughts; all theſe miſerable families and perſons, and all the ſouls that are undone by this Temptation, will be ſo many Evidences againſt ſuch Oppreſſors.

Yea, the poor whom they have neglected to relieve when they might; the ſick whom they have neglected to viſit, when they might, will all witneſs then againſt the unmerciful, *Mat.25.*

The many ignorant, worldly, careleſs ſinners, that have periſhed under an idle, and unfaithful Miniſter, will be ſo many witneſſes againſt him to his condemnation! They may then cry out againſt him to his face [I was ignorant Lord, and he never did ſo much as teach me, chatechize me, nor tell me of theſe things; I was careleſs, and minded the world, and he let me go on quietly, and was as careleſs as I, had never plainly and faithfully warned me, to waken me from my ſecurity.] And ſo their blood will be required at his hands, though themſelves alſo ſhall periſh in their ſins, *Ezek.* 33.7,8.

2. And as theſe Evidences will convince men of ſin, ſo there are many more which will convince them of the *Greatneſs* of their ſin. And theſe are ſo many, that it would too much lengthen my diſcourſe to ſtand on them. A few I ſhall briefly touch.

1. The very mercy of God in *Creating* men, in giving and continuing their *Being* to them, will be an Evidence for the Aggravation of their ſin againſt him. What, will you abuſe him by whom it is that you are men? will you ſpeak to his diſhonour that giveth you your ſpeech? will you live to his diſhonour who giveth you your lives? will you wrong him by his own creatures? and neglect him without whom you cannot ſubſiſt?

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2. The Redemption of men by the Lord Jesus Christ, will be an evidence to the exceeding Aggravation of their sins. You sinned against the Lord that bought you, 2 *Pet.* 2. 1. When the Feast was prepared, and all things were Ready, you made light of it, and found excuses, and would not come, *Mat.* 22. 4, 5, 6. *Luke* 14. 17, 18. Must Christ Redeem you by so dear a price from sin and misery, and yet will you continue the servants of sin, and prefer your slavery before your freedom, and choose to be Satans drudges, rather then to be the servants of God? The sorrows and sufferings that Christ underwent for you, will then prove the increase of your own sorrows. As a neglected Redeemer it is that he will condemn you. And then you would be glad that it were but true Doctrine, that Christ never dyed for you, that you might not be condemned for refusing a Redeemer, and sinning against him that shed his blood for you. How deeply will his wounds then wound your consciences! You will then Remember, that to this end he both dyed, rose, and revived, that he might be Lord both of the Dead and the Living? And that he therefore dyed for all, that they which live, should not henceforth live to themselves, but to him that dyed for them, and rose again: *Rom.* 14. 9. 2 *Cor.* 5.

14,15. *Mat.*28. 18, 19, 20. 1 *Pet.* 1. 17,18. You will then understand that you were not your own, but were bought with a price, and therefore should have glorified him that Bought you, with your Bodies and Spirits, because they were His, 1 *Cor.* 6. 19, 20. This one Aggravation of your sin will make you doubly and remedilesly miserable: that you Trod under foot the Son of God, and counted the blood of the Covenant, wherewith you were sanctified, an unholy thing, *Heb.* 10.26, 27,28,29. and crucified to your selves the Son of God afresh, and put him to open shame, *Heb.* 6. 5, 6.

3. Moreover; All the personal mercies which they received, will be so many Evidences for the condemnation of the ungodly. The very earth that bore them, and yielded them its fruits, while they themselves are unfruitful to God. The Air which they breathed in: the food which nourish'd them: the cloaths with cover'd them, the houses which they dwelt in, the beasts that laboured for them, and all the creatures that dyed for their use: All these may rise up against them to their condemnation. And the Judge may thus expostulate wite them, [Did all these mercies deserve no more Thanks? should you not have served him that so liberally maintained you? God thought not all these

too

too good for you, and did you think your hearts and services too good for him? He served yours with the weary labours of your fellow creature: and should you have grudged to bear his easie Yoak? They were your slaves and drudges, and you refused to be his free servants and his Sons: They suffered Death to feed your bodies, and you would not suffer the short forbearance of a little forbidden fleshly pleasure, for the sake of him that made you and redeemed you.]

Oh how many thousand mercies of God will then be reviewed by those that neglected them to the horrour of their souls, when they shall be upbraided by the Judge with their base requital! All the deliverances from sickness and from danger; all the honours, and priviledges, and other commodities which so much contented them, will then be Gods Evidence to shame them and confound them. On this supposition doth the Apostle reprove such, *Rom.* 2.4, 5, 6. *Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, & revelation of the righteous Judgement of God, who will render to every man according to his Deeds.*

4. Moreover All the means which God used

for the Recovery of sinners in the day of their visitation, will rise up against Impenitent souls, in Judgement, to their condemnation. You can hear Sermons carelesly and sleepily now; but O that you would consider, how the review of them will then awake you! You now make light of the warnings of God & man, and of all the wholesome advice that is given you, but God will not then make light of your contempt. Oh what cutting Questions will they be to the hearts of the ungodly, when all the means that were used for their good, are brought to their remembrance on one side, and the temptations that drew them to sin on the other side, and the Lord shall plead his cause with their consciences, and say [Was I so hard a Master, or was my work so unreasonable, or was my wages so contemptible, that no perswasions could draw you into my service? was Satan so good a Master, or was his work so honest and profitable, or was his wages so desirable, that you would be so easily perswaded to do as he would have you? Was there more perswading Reason in his allurements and deceits, then in all my holy words, and all the powerfull Sermons that you heard, or all the faithfull admonitions you received; or all the good examples of the righteous, or in all the works of God which you beheld? Was not a reason fetcht from the

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löve of God, from the evil of sin, the blood of Christ, the Judgement to come, the glory promised, the torments threatned as forcible with you, and as good in your eyes, to draw you to holiness, as a Reason from a little fleshly delight or worldly gain, to draw you to be unholy?]

In the name of God, sinners, I intreate you to bethink your selves in time, how you will sufficiently answer such Questions as these. You should have seen God in every creature that you beheld, and have read your duty in all his works; what can you look upon above you, or below you, or round about you, which might not have shewed you so much of the wisdom, and goodness, and greatness of your maker, as should have convinced you that it was your duty to be devoted to his wil? and yet you have his written word that speaks plainer then all these; And will you despise them all? will you not see so great a Light? will you not hear so loud and constant calls? shall God and his Ministers speak in vain? And can you think that you shall not hear of this again, and pay for it one day? you have the Bible & other goods books by you; why do you not read them? You have Ministers at hand: why do you not go to them, and earnestly ask them, *Sir, What must I do to be saved?* & intreat them to teach you the way to life:

You

you have ſome neighbors that fear God: why do you not go to them, and take their good advice, and imitate them in the fear of God, and in a holy diligence for your ſouls? Now is the time for you to beſtir your ſelves; Life and Death are before you. You have gales of grace to further your voyage: There are more for you then againſt you. God will help you: his Spirit will help you: his Miniſters will help you: every good Chriſtian will help you: the Angels themſelves will help you, if you will reſolvedly ſet your ſelves to the work; And yet will you not ſtir? Patience is waiting on you; Mercies are enticing you: Scourges are driving you: Judgement ſtayeth for you: The Lights of God ſtand burning by you to direct you And yet will you not ſtir, but lie in darkneſs? And do you think you ſhall not hear of this? Do you think this will not one day coſt you dear?

IX. THE ninth part of our work, is to ſhew you, *What are thoſe frivolous excuſes by which the unrighteous may then indeavour their defence?*

Having already ſhewed you what the Defence muſt be, that muſt be ſufficient to our Juſtification;

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If any first demand, Whether the Evidence of their sin will not so overwhelm the sinner, that he will be speechless and past excuse? I answ. Before God hath done with him, he will be so; But it seems at first his dark understanding, and partial corrupted conscience will set him upon a vain Defence. For *Mat* 7. 22, 23. Christ telleth us, that [Many will say to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name have cast out Devils, and in thy name have done many wonderful works? And then will I profess to them, I never knew you, Depart from me ye workers of iniquity. And in *Mat.* 25. 11. The foolish Virgins cry, [Lord, Lord, open to us.] And vers. 44. [Then shall they also answer him, saying, Lord, when saw we thee an hungred, or thirst, or a stranger, or naked, or sick, or in prison, and did not Minister unto thee?] And *vers.* 24. 25. They fear not to cast some of the cause of their neglect on God himself, [Then he which had received the one Talent came and said, Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.]

It is cleer then, that Excuses they will be ready

dy to make, and their full conviction will be in order after these Excuses (at least as in their minds, if not in words) But what the particular Excuses will be, we may partly know by these Scriptures which recite them, and partly by hearing what the ungodly do now say for themselves. And because it is for their present benefit that I now make mention of them, that they may see the vanity of all such Excuses, I will mention them as I now meet with them in the mouths of Sinners in our ordinary discourse; and these Excuses are of several sorts; some by which they would justifie their estate; some Excuses of particular actions; and that either in whole, or in part; some by which they would put by the penalty, though they confess the sin; some by which they lay the blame on other men: and in some they would cast it upon God himself. I must touch but some of them very briefly.

The first Excuse. *I am not guilty of these things which I am accused of. I did love God above All, and my Neighbour as my self. I did use the World but for Necessity, but God had my heart.*

Answer. The all-seeing Judge doth know the contrary, and he will make thy Conscience know it. Look back man, upon thy heart and life. How seldom and how neglectfully didst thou

thou think of God? how coldly didst thou worship him, or make any mention of him? how carelesly didst thou serve him? and think much of all that thou didst therein? Thou rather thoughtest that his Service was making more ado then needs, and didst grudge at those that were more diligent then thy self; but for the World, how heartily and how constantly didst thou seek and serve it? and yet wouldst thou now perswade the Judge that thou didst love God above all? He will shew thee thy naked heart, and the course of thy former life, which shall convince thee of the contrary.

The Second Excuse. *I lived not in any gross sin, but only in small Infirmities; I was no Murderer, or Adulterer, or Fornicator, or Thief, nor did I deceive or wrong any, or take any thing by violence.*

Answ. Was it not a gross sin to love the world above God, and to neglect Christ that dyed for thee, and never to do him one hours hearty service, but meerly to seek thy carnal self, and to live to thy flesh? God will open thine eyes then and shew thee a thousand gross sins, which thou now forgettest or makest light of; and it is not only Gross sin, but All sin, great or small, that deserveth the wrath of God, and will certainly bring thee under it for

ever,

ver, if thou have not part in Christ to relieve thee. Wo to the man that ever he was born that must answer in his own name for his smallest offences.

The Third Excuse. *I did it ignorantly; I knew not that there was so much required to my Salvation. I thought less ado might have served the turn: and that if I looke to my body, God would take care of my soul; and that it was better to trust him what would become of me hereafter, then to trouble my mind so much about it. Had I known better, I would have done better.*

Answ. If you knew not better, who was it long of but your self? Did God hide these things from you? Did he not tell them you in his Word as plainly as the tongue of man can speak, That except you were regenerate and born again, you should not enter into the Kingdom of God? *John* 3.3,5. That without holiness none should see God. *Heb.* 12. 14. That you must *strive* to enter in at the strait gate; for many shall *seek* to enter, and shall not be able. *Luke* 13.24. That if you lived after the flesh, you should dye: and if by the Spirit you mortified the deeds of the body, you should live. *Rom.*8.13. That if any man have not the Spirit of Christ, the same is none of his, *Rom.*8.9. And to be carnally minded is death; but

but to be ſpiritually minded is life and peace *Rom.*8.9. That you muſt not lay up for your ſelves a treaſure on earth, where ruſt and moths do corrupt, and thieves break through and ſteal, but muſt lay up for your ſelves a treaſure in heaven, where ruſt and moths do not corrupt, and thieves break through and ſteal, *Mat.* 6.19,20. That you muſt ſeek firſt the Kingdom of God and the righteouſneſs thereof, *Mat.*6.23. and not Labour for the food that periſheth, but for the food that endureth to everlaſting life, which Chriſt would have given you, *John* 6.27. That if you be riſen with Chriſt, you muſt ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God, and not the things that are on earth, *Col.* 3.1,2,3. Yea your very Converſation ſhould be in Heaven, *Phil.*3.19 20,21.

What ſay you? Did not God tell you all this and much more; and plainly tell it you? Turn to your Bibles and ſee the words, and let them witneſs againſt you.

2. And could you think with any Reaſon, that your ſouls being ſo much more precious then your bodies, you ſhould yet do ſo much more for your bodies, then your ſouls? could you think all the labour of your lives little enough for a frail body that muſt lie ſhortly in the dirt; and that your Immortal ſouls ſhould be no more regarded!

garded? Could you think with any Reason, that your souls should do so much for a life of a few years continuance, and do no more for a life that shall have no end?

3. And whereas you talk of *trusting God with your souls*, you did not trust him: You did but on that pretence, carelesly disregard them. If you trust God, shew any word of Promise that ever he gave you to trust upon, that ever an Impenitent, Carnal, Careless person shall be saved? No; he hath told you enough to the contrary. And could you think that it was the will of God, that you should mind your bodies more then your souls, and this life more then that to come? Why, he hath bid you strive, and run, and fight, and labour, and care, and seek, and use violence, and all diligence for the safety of your souls, and for the life to come: But where hath he bid you do so for your bodies? No, he knew that you were prone to do too much for them: and therefore he hath bid you [Care not, and labour not] that is, Do it as if you did it not: and let your care and Labour for earthly things be none in comparison of that for heavenly things. You know God can as well maintain your lives without your care and labour, as save your souls without it: And yet you see he will not, he doth not: You must plough, and sow, and reap, and thresh, for all

God

Gods Love and Care of you, and not say, I will let all alone and trust God. And must you not much more use diligence in much greater things? If you will trust God, you must trust him in his own way, and in the use of his own means.

The fourth Excuse. *I was never brought up to learning, I cannot so much as read: nor did my Parents ever teach me any of these things, but only set me about my worldly business, and provide food and rayment for me: but never once told me that I had a soul to save or lose, and an everlasting life to provide and prepare for, and therefore I could not come to the knowldge of them.*

Answ. The greater is their sin who thus neglected you. But this is no sufficient Excuse for you. Heaven is not prepared for the Learned only: nor will Christ ask you at Judgement whether you are good Scholars or not, no nor so much as whether you could write or read. But consider well, Was not Gods word so plainly written, that the unlearned might understand it? Did he not put it into the most familiar stile, though he knew it would be offensive to the proud Scholars of the world, of purpose that he might fit it to the capacities of the ignorant? And if you could not read, yet tell me, could not you have

learned to read at 20, or 30 years of age, if you had been but willing to bestow now and then an hour to that end? Or at least, did you not live near some that could Read? and could you not have procured them to read to you, or to help you? and did you not hear these things read to you in the Congregation by the Minister? or might have done if you would? and if your Parents did neglect you in your youth, yet when you came to a fuller use of Reason, and heard of the matters of salvation from Gods Word, did it not concern you to have looked to your selves, and to have redeemed that time which you lost in your youth, by doubling your diligence when you came to riper years? The Apostles gathered Churches among Heathens that never heard of Christ before: and converted many thousand souls that were never once told of a Saviour, or the way to salvation, till they had past a great part of their lives. If you loytered till the latter part of the day, it behoved you then to have bestirred your selves the more: and not to say, Through the fault of my Parents, I lost the beginning of my life, and therefore I will lose all; they taught me not then, and therefore I will not learn now; have you not seen some of your neighbours who were as ill educated as your selves, attain to much knowledge afterwards by

their

their industry ? and why might not you have done so, if you had been as industrious as they ? May not God and Conscience witness, that it was because you cared not for knowledge, and would not be at pains to get it, that you knew no more ? Speak truth man in the presence of thy Judge; was thy heart and mind set upon it? Didst thou pray daily for it to God? Didst thou use all the means thou couldst to get it ? Didst thou attend diligently on the word in publick, and think of what thou heardest when thou camest home ? Didst thou go to the Minister, or to others that could teach thee, and intreat them to tell thee the way to salvation ? Or didst thou not rather carelesly neglect these matters, and hear a Sermon as a common tale, even when the Minister was speaking of Heaven or of Hell? It was not then thine unavoidable ignorance, but thy negligence.

Yea further, answer as in the presence of God; Didst thou obey so far as thou *didst know* ? Or didst thou not rather sin against that knowledge which thou hadst ? Thou knewest that the soul was better then the body, and everlasting life more to be regarded then this transitory life ; but didst thou regard it accordingly ? Thou sure knewest that God was better then the world, and Heaven then earth: at least thou was told of it, but didst thou

accordingly value him, and love him more? Thou knewest sure that there was no salvation without Faith, and Repentance, and newness of life, and yet they were neglected. In a word, many a thousand sins which were committed, and duties that were omitted, against thy own Knowledge and Conscience, will marre this Excuse.

The fifth Excuse. *I lived not under a powerful Minister to tell me of these things: but where there was no Preaching at all.*

Answ. And might you not have gone where a powerful Minister was, with a little pains? Yea, did not the very plain Word that you heard read, tell you of these things? and might you not have had a Bible your selves, and found them there?

The Sixth Excuse. *I was a Servant, and had no time from my labour to mind these matters; I lived with an hard master that required all his own work of me, but would allow me no time for the service of God.* Or else, *I was a poor man, and had a great charge to look after, and with my hard labour had much ado to live, so that I had no time for heavenly things.*

Ans. 1. Who should be first served, God or man? What should be first sought after? heaven or earth? Did not Christ tell thee, *One thing is necessary? Luke* 10.41,42. Was it not as

as needfull! to see that you escape Damnation, and get safe to Heaven when this life is ended, as to see that you had food and raiment for your selves and yours?

2. Did you spend no time in Recreation, nor Idleness nor vain talking? why might not that at least have been spent about Heavenly things?

3. Could you have taken no time from your rest, or eating, or at other Intermissions? Mans Body will not endure so great Labours as have no Intermission. And why then might not godliness have been your ease and recreation?

4. Or might you not have minded these things even when you were about your labour, if you had but a heart to them?

5. At least you might have spent the Lords own Day in hearing, reading, and pondering of these matters, when you were forced to forbear your worldly labours, even by the wholsom Law of the Land. These therefore are all but vain excuses; and God will shortly make thee speak out and plainly confess, It was not so much for want of Time or Helps, or warning, as for want of a heart to use them well. I should have found some time, though it had been when I should have slept, if my heart had been but set upon it.

The Seventh Excuse. *Little did I think to have seen this day: I did not Believe that ever God would be so severe. I thought his Threatnings had been but to keep men in awe; and I suspected either that the Scripture was not his word, or else I thought he would be better then his word. I thought all that I heard of another life had been uncertain; and therefore was loth to let go a certainty for an uncertainty, and lose my present pleasures which I had in hand for the hopes of that which I never did see.*

Answ. He that will not know his misery by believing to prevent it, shall know it by feeling to endure it. You were told and told again what your unbelief would bring you to. Did Gods Word make Heaven and Earth? doth it support them, and secure them: and is not his Word sufficient security for you to have trusted your souls upon? did you know where was any better security to be had? and where was any surer ground for your confidence? And did you think so basely and blasphemously of God, that he would falsifie his Word, lest such as you should suffer? and that he was fain to rule the world by a Lye? Did God make the world so easily? and can he not govern it by true and righteous means? what need God to say that which he will not do, to awe sinners? can he not awe them by Truth? is it not just that

those

those should eternally perish, that will entertain such desperate thoughts of God, and then by such wicked imaginations encourage themselves in sin against him?

And for the Truth of Scripture, God did not bid you believe it without Evidence. He stamped on it the Image of his own Purity and Perfection, that you might know it by that Image and superscription, if you had eyes to see them: He sealed it by uncontrouled multitudes of Miracles; He delivered it down to your hands by infallible witnesses, so that he left you no room for rational doubting.

And you knew that the matters of this world were not only uncertain, but certainly vain and transitory, and would shortly come to nothing, and leave you in distress. If it had then been uncertain whether there were a Glory and Misery hereafter (as it was not) should not Reason have taught you to prefer the least probabilities of an everlasting unspeakable happiness, before that which is certainly perishing and vain? These vain Excuses will but condemn you.

The Eigth Excuse. *I was so enticed and perswaded by sinners to do as they did, that I could not deny them: they would never let me rest.*

Answ. And were you not as earnestly perswaded by God to forsake sin and serve him

and yet that would not prevail with you? You could not deny the Devils and fools, but you could deny God and all his Messengers. Were not Ministers as earnest with you every week to repent and amend? What did men entice you with? with a little deluding fleshly pleasure for a few daies? And what did God entice you with? with the Promise of endless unconceivable felicity! And if this were a smaller matter in your eyes, then the other, then you have had your choice, be content with it, and thank your selves. In your life time you had the good things which you chose, and preferred before heaven, and therefore cannot expect to have heaven besides.

The ninth Excuse. *I lived among ungodly persons, that derided all that feared God, so that if I had not done as they did, but had made any more ado to be saved, I should have been the very scorn of the place where I lived.*

Answ. And was not heaven worth the enduring of a scorn? Is not he worthy to go without it that thinks so basely of it? Did not Christ tell you, that if you were ashamed of him before men, he would be ashamed of you before his Father and the Angels of heaven? *Mark* 8. 38. He suffered more then scorns for you: and could not you suffer a scorn for him and your selves? seeing you chose rather

rather to endure everlasting Torment, than a little derision from ignorant men, take that which you made choice of. And seeing so small a matter would drive you from heaven, and part God and you as a mock, as the wind of a mans mouth, No wonder if you be commanded to Depart from him into everlasting fire.

The tenth Excuse. *I had ungodly persons to my Parents, or Masters, or Landlord, or Governers, who threatned to undo me, if I had addicted my self to so strict a life, and if I would not believe and do as they did.*

Answ. What if they threatned you with present Death? Did not God also threaten you with everlasting Death, if you were not ruled by him? And whose threatning should you have chiefly feared? Is man more dreadful than God? Is death more terrible then Hell? Did not Christ bid you *fear not them that can kil the body, and after that can do no more; but fear him that is able to destroy both body and soul in hell fire; yea I say unto you, fear him*, Mat. 10.28. Luke 12. 4, 5. and Isa. 51. 7. *Fear ye not the Reproach of men, neither be afraid of their revilings. For the moth shall eat them up like a Garment, & the worm shall eat them like wool, but my Righteousness shall be for ever, & my salvation from Generation to Generation.* Seeing therefore you have chosen rather to suffer from God

for

for ever, for your sin, then to suffer smal matters for well-doing for a moment, you must ever bear your own choice. Christ told you before hand, that if you could not forsake all the world and your own lives for him, you could not be his Disciples, *Matth.*10.37,38,39. And seeing you thought his terms too hard, & would needs seek you out a better service, even take what you have chosen and found.

The eleventh Excuse. *I saw so many follow their pleasure and their worldly business, and never look after these higher things, and so few go the other way, that I thought sure God would not damn so great a part of the world, and therefore I ventured to do as the most did.*

Answ. God will make good his word upon many or few. Did you doubt of his will, or of his power? For his will, he hath told it you in his word. For his power, he is as able to punish many as one man. What is all the world to him, but as a drop of a Bucket, as the dust of the ballance? He told you before hand that the gate was strait, and the way to heaven was narrow, and few did find it; and the gate to destruction was wide, and the way was broad, and many did enter in at it. *Mat.*7.13, 14. And if you would not Believe him, you must bear what your unbelief hath brought you to. What if you had twenty children, or servants,

or

or friends, and the greater part of them ſhould prove falſe to you and ſeek your deſtruction, or prove diſobedient, and turn to your enemy? would you think it a good excuſe, if the reſt ſhould do the like, becauſe of their example? will you therefore wrong God, becauſe you ſee others wrong him? would you ſpit in the face of your own Father, if you ſaw others do ſo? God warned you, that you ſhould not follow a multitude to do evil, *Exod.* 23. 2. And if yet you will *do* as moſt *do*, you muſt even *ſpeed* as moſt *ſpeed*. You ſhould not ſo much conſider, who they be, as what they do, and whither they go, and who they forſake, and what they loſe, and what ſtrength is in the Reaſons that move them to do this. And then you would find, It is *God* they forſake, it is *ſin* they chooſe; it is *heaven* they loſe, it is *hell* they run into, and it is no true reaſon, but Satans deluſion, and ſenſual inclinations that lead them to it. And ſhould men be imitated, be they many, or be they few, in ſuch a courſe as this?

The twelfth Excuſe. *I ſaw ſo many faults in thoſe that were accounted Godly, and ſaw ſo much Diviſion among them, that I thought they were as bad as others; and among ſo many opinions, I knew not what Religion to be of.*

Anſw. 1. A ſpot is ſooneſt ſeen in the faireſt cloth. And the malicious world uſeth to make ſuch far worſe then they are. 2. But

2. But suppose all were true that malice saith of some, you could not say the like by others.

3. Or if you could, yet it was Gods Law, and not mens faults, that was made the Rule for you to live by: Will it excuse you that others are bad?

4. And from their diverse opinions, you should have taken counsel at Gods word, which was right: Did you first search the Scripture impartially, as willing to know the Truth, that you might obey it? and did you pray daily that God would lead you into the truth? and did you obey as much as you knew? Did you joyn with the godly so far as they are all agreed? they are all agreed in the Fundamental Articles of Christianity, and in all things absolutely necessary to a holy Life, and to salvation: that all known sin is to be forsaken, and all known duty to be done. Why did you not so far then agree with them? Alas, the imperfections of the godly, and the false Accusations of the malicious world, will prove but a poor cover for your wilful ungodliness, and Christ will convince you of the vanity of these Excuses

The thirteenth Excuse. *The Scriptures were so dark that I could not understand them. And I saw the wisest men differ so much in the exposition of them, that I thought it was in vain for me*

to

to trouble my self about them. If God would have had us live according to the Scriptures, he would sure have written them plainly, that men might understand them.

Answ. 1. It is all plainly written according to the nature of the subject: But a prejudiced, disaffected, yea or but untaught, diſused ſoul cannot at firſt underſtand the plaineſt Teaching. The plaineſt Greek or Hebrew Gramer that can be written, will be utterly obſcure to him that is but newly entred the Engliſh School: yea after many years time that he ſpends in learning. Did you ſtudy hard, and pray for Gods teaching, and enquire of others, and wait patiently in Chriſts School, that you might come to further knowledge by Degrees? and were you *willing* to knoweven thoſe Truths that called you out to ſelf-denyal, and that did put you on the hardeſt fleſh diſpleaſing duties? Had you done thus, you would have admired the Light of the Holy Scripture, and now have rejoyced that ever you ſaw them, and not have quarrelled at its ſeeming Darkneſs. This word might have made you *wiſe* to ſalvation, as it hath done others, *Act.* 20. 32. 2 *Tim.* 3. 15, 16, 17. *This Law of the Lord is perfect, converting the ſoule; The Teſtimony of the Lord is ſure making wiſe the ſimple; The ſtatutes of the Lord are Right, Rejoycing the heart: the Commandments*

mandment of the Lord is pure, enlightning the eyes, Pſal. 19. 7, 8.

2. So much as is of Neceſſity to ſalvation, is as plain as you could deſire. Yet if you be Judged by theſe, you will be condemned: For you did not obey that which was moſt plain. What darkneſs is in ſuch words as theſe, *Except ye Repent, ye ſhall All periſh?* Luk. 13.3,5. *Love not the world, nor the things in the world: if any man love the world, the love of the Father is not in him,* 1 John 2.15. *He that will come after me, let him deny himſelf,* &c. *Matth.* 16.24.

3. If there had been nothing that ſeemed difficult to you, would you not have deſpiſed its ſimplicity, and have thought your ſelves wiſe enough at the firſt Reading, and needed no more?

The fourteenth Excuſe. *There were ſo many ſeeming Contradictions in the Scripture, and ſo many ſtrange improbable things, that I could not believe it.*

Anſw. The contradictions were in your fancy, that did not underſtand the word which you read. Muſt the raw unexperienced Learner deſpiſe his book or Teacher, as oft as in his ignorance he thinks he meets with contradictions? Did you think God was no wiſer then you, and underſtood not himſelf, becauſe you underſtood him not? Nor could reconcile his own words,

becauſe

becauſe you could not reconcile them? You would needs be a Judge of the Law, inſtead of obeying it, and ſpeak evil of it rather then do it, *Jam.* 4. 11.

2. And thoſe things which you called improbable in the word, were the wonders of God, of purpoſe to confirm it. If it had not been confirmed by wonders, you would have thought it unproved; and yet now it is ſo confirmed, you will not believe the Doctrine, becauſe the witneſs ſeems incredible. And that is, becauſe they are matters above the power of man: as if they were therefore above the power of God! You ſhall at laſt have your eyes ſo far opened, as to ſee thoſe ſeeming contradictions reconciled, and the certainty of thoſe things which you accounted Improbable: that you may be forced to confeſs the folly of your Arrogancy and Unbelief: and then God will Judge you in Righteouſneſs, who preſumed unrighteouſly to Judge him and his word.

The fifteenth Excuſe. *It ſeemed ſo unlikely a thing to me, that the merciful God ſhould damn moſt of the world to everlaſting fire, that I could not believe it.*

Anſw 1. And did it not ſeem as unlikely to you, that his word ſhould be falſe?

2. Should it not have ſeemed as unlikely that

that the Governor of the world ſhould be unjuſt, and ſuffer his Law to be unexecuted, and the worſt to ſpeed as well as the beſt! and to ſuffer vile ſinful duſt to deſpiſe his mercy, and abuſe his patience, and turn all his Creatures againſt him without due puniſhment?

3. Did you not feel pain and miſery begin in this life?

4. You ſaw Toads and Serpents which had never ſinned: And you would rather live in any tolerable ſuffering, then to be a Toad. And is it not Reaſon, that it ſhould go worſe with contemptuous ſinners, then with thoſe creatures that never ſinned?

5. Could you expect that thoſe ſhould come to heaven, that would not believe there was ſuch a ſtate, but refuſed it, and preferred the world before it? And to be out of heaven, is to be out of all Happineſs: and he that is ſo out of all happineſs, and knows that he loſt it by his own folly, muſt needs Torment himſelf with ſuch conſiderations, were there no other Torments. And as man is capable of greater felicity then bruits, ſo muſt he needs be capable of more miſery.

The ſixteenth Excuſe. *The things which God promiſed in heaven, and threatned in Hell, were all out of my ſight: and therefore I could not heartily believe them. Had I but once ſeen them,*

or

or spoke with one that had seen them, I should have been satisfied, and have contemned the things of the world.

Answer. Will you not believe till you see or feel? was not Gods Word sufficient Evidence? would you have believed one from the dead that had told you he had seen such things? and would you not believe *Stephen* that saw them? *Act* 7. 56. Or *Paul* that heard and saw them? 2 *Cor.* 12. 3, 4. Nor Christ that came purposely from heaven to reveal them? why flesh and blood cannot see them. You see not God: will you not therefore believe that there is a God? Indeed, what ever you imagine, if you would not Believe *Moses* and the Prophets, Christ and his Apostles, neither would you have believed though one had risen from the dead: For Gods word is more credible then a dead mans: and Christ did rise from the dead to attest it. Blessed are they that have not seen, and yet believed. *Noah* saw no rain when he was preparing the Ark: but because he *believed*, he made ready and escaped, *Heb.* 11. 7. when the world that would not *Believe*, did perish. But seeing Gods word was of no more weight with you, and no knowledge would serve your turn but by *seeing* and *feeling*; you shall *see* and *feel* everlastingly to your sorrow.

The seventeenth Excuse. *It was so strict a Law*

 than

that God would have Ruled me by, and the way to Heaven was so strait and difficult, that I could not endure it. I was not able to deny my flesh, and live such a life.

Answ 1. You were not *Able*, because you were not *Willing*. What was there but your own wicked hearts that should make such a life seem grievous to you? Every thing is hard and grievous to him who loaths it, and whose heart is against it. The chief thing that God called you to, was to *love* him, and make him your *Delight*: and are Love and Delight such grievous things? It was not grievous to you to love your meat, or drink, or money: It was no hard matter to you to love a friend that loved you: no nor to love your sin, which was your enemy: and what should make it seem hard to love God, but a wicked heart? Is not he better and more Lovely then all these? And had you but Loved him, all the rest of his service would have seemed easie to you. To think of him, to speak of him, to pray to him, to praise him, yea to deny all and suffer for him, would have been sweet and pleasant to you, so far as you had Loved him. It was not God therefore, but your own naughty hearts, that made his work seem grievous to you, and the way to heaven seem hard. He told you truly, that his yoak was easie, and his burden light, and his Commandements

were

were not grievous, *Matth.* 11.29. 1 *John* 5.3. They that tryed them found them the very Joy and Delight of their souls; and why could not you do so?

2 But what if the way to Heaven had been harder then it was? was not heaven worth your labour? were you affraid of being a loser by it? Could not God requite your labour or sufferings? Doth any Repent when they come to Heaven, that it cost them so dear to come thither? And is not hell worse then the hardest way to Heaven? Seeing you have chosen hell to save you a labour and suffering in this life, you must have your choice. And seeing you thought not everlasting life to be worth so much as God required, that is, the accepting thankfully, and minding, and seeking, and preferring it before this life, you have none to blame for the loss of it but your selves.

The eighteenth Excuse. *It was God that made me of a sensual nature: He gave me an Appetite to Meat, and Drink, and Ease, and Lust: he gave me that flesh which ruled me; how then can he condemn me, for living according to the nature which he gave me?*

Answ. He gave that Appetite to be exercised moderately under the rule of reason, for the preservation and propagation of mankinde: but did he not also give you Reason to govern that Appetite? and the Revelation of his will to

guide that Reason? He gave you your flesh, to be a servant, and not a master. Your beast hath fleshly Appetite without reason; and therefore God hath put him under you who have Reason that you should Rule him. Will you let your beast do what he list, and madly run upon whom he list, and say, you do but let him live according to his nature, which God hath given him? Why God that gave him such a nature, did intend him to be Ruled by a higher nature, even by the Reason which he gave to you: and so he did also by your flesh and sensual Appetite.

The nineteenth Excuse. *But I lived among so many baits which enticed this flesh, that I could not resist them. My meat was a snare to me, my drink a snare, my cloaths, my house, my land a snare, every beauty that I saw was a snare: and the better all these were, the stronger was my snare. If God would not have had my heart ensnared and drawn from him, he should not have put so many baits in my way. Yea and they were so* Neer *to me, and* Daily *with me, that though I was resolved to forbear them before, yet when they were brought to my hand, I could not forbear.*

Answ. Is this the thanks that God hath for his mercies? He sent you all these as favours from his own hand: he wrote his own name upon them, that in them you might see his pow-

er,

er, and wisedome, and goodness, and so be led up to the Consideration of him, that you might fall in love with himself, who was the fountain, the life, the end of all. And do you overlook God in the creature, and live as without him in the world, and dote upon that which should have drawn you to himself, and then lay the blame on God? If he send a Suitor to speak to you in his name, and write you a love Letter with his own hand, will you fall in Love with the Messengers or the Letter, and neglect the Sender, and then blame him that wrote his letter on so fair a paper, or in so neat a hand, or that sent it by such a comely Messenger? Certainly, these Excuses are too gross, to take with the wise and righteous God, or to seem sufficient to a well informed Conscience.

2. And whereas you speak of the power of these objects, was there not much more in God, in Christ, in the promised glory, to have drawn your heart another way? Why then did not these take as much with you as the other? You could not choose forsooth, but be enticed with such baits as were fitted to your sensual Appetite, and such things as a dog, or a swine may enjoy as well as a man: but you could *choose*, when Christ and glory were offered you: yea you did *choose* to refuse the Offer, and tread them under feet by your neglect. When

Satan set your Cups, and your harlots, and your profits before you, on one side; did not God set his favour and everlasting happiness on the other side? And was it wise or equal dealing, to prefer your lusts before that glory?

3. Moreover it was not in the power of any of those baits to force your will, or to necessitate you to choose them. They could be but *Baits* to entice you, and it was still in your own choice, whether you would yield to the enticement and choose them or not. Shall every man be false to God that hath any bait to entice him from him? will you excuse your child or friend, if he would be false to you, upon as great enticements as these? If a cup of drink, or a whore, or a little gain, could draw him more then all your love and interest, I do not think you would hold him excused.

And whereas you speak of the *Neerness* and *Continuance* of these allurements, I would fain know, was not God as *Neer* you, and *Continually* neer you, to draw you to himself? Faith might have seen him, though flesh and blood cannot. Did he not stand by you when you were in your cups and lustful Pleasures? Did he not tell you of the danger, and offer you far better things, if you would obey him and despise those baits? But you would hearken to none of this; you should have remembred that he

he ſtood over you, and was looking on you, and you ſhould have ſaid as *Joſeph*, Gen. 39. 9. *How can I do this great wickedneſs, and ſin againſt God?* You had alſo Scripture neer you, and Reaſon neer you, and Conſcience neer you, as well as the bait was neer you. And therefore this is a vain Excuſe.

The twentieth Excuſe, *It was God that let looſe the Devil to tempt me: and he was too ſubtile for me to deal with; and therefore what wonder if I ſinned and were overome?*

Anſw. 1. He did not let looſe the Devil to *conſtrain* you to ſin. He could but *entice*, and you might chooſe whether you would yield. The Devil could neither make you ſin againſt your will, nor yet Neceſſitate you to be willing.

2. You were a ſure friend to Chriſt that while, that would forſake him as oft as you were tempted by the Devil. Is that a friend or a ſervant worthy to be regarded, that will diſobey you, or betray you as oft as he is tempted to it?

2. Will you excuſe your ſervant, if he leave your work undone, and follow cards, or dice, or the Ale-houſe, and ſay I was tempted to it by one that was cuninger then I? ſhall every Murderer or Thief eſcape hanging, becauſe the Devill was too cunning for him in his Temp-

tations? would you have the Jury or the Judge to take this for a good excuse?

4. And why did you not hearken to God that enticed you the other way? You forget what helps he afforded you to discover the wiles of Satan, and to vanquish the Temptation? He *told* you it was an enemy that tempted you: and would you hearken to an enemy? He *told* you it was a dream, a shadow, a painted pleasure, a guilded carkass, a lying promise, and deceitful vanity by which you were tempted; And yet would you regard it before your God? He told you that it was your God, your Saviour, you hope, your everlasting happiness that the Tempter would beguile you of: And yet would you be beguiled? He told you, and plainly, and often told you that the Tempter would lead you to eternal fire, and undo you everlastingly before you were aware: and that a fatal hook was covered with that bait: And yet would you swallow it?

5. It is plain by all this that it was not your natural weakness of faculties that caused you to be overcome by the subtilties of the Devil, as a silly child is deceived by a crafty fellow that overwits him: But it was your carelesness, inconsiderateness, your sensual inclinations, and vicious disposition, that drew you to a wilful obeying of the tempter, and rejecting the wholsom

ſom advice of Chriſt. This therefore is a frivolous Excuſe of your ſin.

The one and twentieth Excuſe. *But I hope you will not ſay that all men have* Free Will! *And if my will were not free, how could I chooſe but ſin?*

Anſw. Your will was not free from Gods Rule and Government: nor was it free from its natural inclination to Good in general; for either of theſe were more properly ſlavery. 3. Nor was it free from the Influence of a dark underſtanding, 4. Nor free from its own contracted vitious Inclination. 5. Nor freed from the Temptations of the fleſh, the world and the Devil.

But it was 1. Free from any natural Determination to evil, or to any thing that was doubtfull. 2. And free from the Coaction or Violence of any. 3. And free from an irreſiſtible Determination of any exteriour cauſe, at leſt ordinarily. So that naturally, as men, you have the power or faculy of determining your own wils, and by your wils, of Ruling your inferiour Faculties in a great meaſure; yea of Ruling the ſenſes and the Phantaſie it ſelf, which doth ſo much to diſpoſe of our Underſtanding. And if your wils which are naturally free, are yet ſo habitually vitious, that they encline you to do evil, that is not an excuſe, but an Aggravation

vation of your sin. But of this more under the next.

The two and twentieth Excuse. *But I have not Power of my self to do any thing that is good: what can the creature do? without Christ we can do nothing. It is God that must give me Ability, or I can have none: and if he had given it me, I had not been an Unbeliever or Impenitent. I can no more Believe of my self, than I can fulfill the Law of my self.*

Answ. 1. These are the vain Cavils of learned folly, which God wil easily answer in a word. The word [Power] is taken in several senses. Sometime, and most commonly and fitly, for a faculty or a strength by which a man *Can* do his duty if he *Will*. This Physical Power you have, and the worst of sinners have while they are men on earth. Were they actually willing, they might acceptably perform sincere obedience; and were they Dispositively willing, they might actually believe and will. And thus the ungodly have Power to believe.

Sometime the word [Power] is taken for Authority or Leave; for legal or civil Power. And thus you have all not only Power or Liberty to Believe, but also a Command which makes it your Duty, and a Threatning adjoyned, which will condemn you if you do not.

Sometime the word [Power] is taken Ethically

Ethically and less properly, for a disposition, Inclination, Habit or Freedom from the contrary habit or disposition. And in this sense its true, that none but the Effectually called have a Power to Believe. But then observe, 1. That this is but a moral less proper, and not a Physical proper Impotency: And therefore *Austin* chuseth rather to say that all men have *power* to believe, but all have not a *Will*, or *Faith* it self; because we use to difference *Power* from *willingness*; and *willingness* actuateth the *power* which we had before. And therefore our Divines choose rather to call Grace a Habit when they speak exactly, then a Power; and Dr. *Twiss* derides the Arminians for talking of a *Power* subjected in a *Power*. 2. Note that this Impotency is but the same thing with your unwillingness and wilful blindness, in another word. 3. Note that this Impotency is long of your selves as to the Original, and much more as to the not curing and removing of it. Hath God given you no means towards the cure of this disability, which you have neglected? 4. Note that this Impotency is an unjust excuse, but an Aggravation of your sin. If you were *willing* to be the servant of Christ, and yet were not Able, either because he would not accept you, or because of a want of natural faculties, or because of some other natural difficulty which the *willingest* mind could not

not overcome, this were some Excuse: But to be Habitually wilful in refusing Grace, is worse then to be meerly Actually unwilling. If a man have so accustomed himself to murder, drunkeness, stealing or the like wickedness, so far that he cannot leave it, will you therefore forgive him, or will any Judge or Jury hold him excused? Or rather think him the more unfit for mercy? 5 Note also that the want of a supernatural Habit, no nor the presence of the contrary Habit, do not Efficiently determine the will to particular acts, much less take away it natural Freedom. 6. And that till Habits attain an utter predominancy, (at least) there is a Power remaining in the will to resist them, and use means against them. Though Eventually the perverse Inclination may hinder the use of it.

The three and twentieth Excuse. *I have heard from learned men, that God doth determine all Actions, Natural and Free, as the first Efficient Physical immediate Cause: or else nothing could Act. And then it was not long of me that I chose forbidden Objects, but of him that irresistly moved me thereto, and whose Instrument I was.*

Answ. This is a trick of that wisdom which is foolishness with God, and to be deceived by vain Philosophy.

1. The very principle it self is most likely to be

be false, and those that tell you this, to err. Much more, I think, may be said against it then for it.

2. I am sure it is either false, or reconcileable with God Holiness, and mans liberty and culpability; so that its a mad thing to deceive your selves with such Philosophical uncertainties, when the Truth which you oppose by it is infallibly certain. That God is not the Author of sin, but man himself, who is justly condemned for it, is undoubtedly true: and would you obscure so clear a Truth, by searching into points beyond humane reach if not unsound, as you conclude them?

The four and twentieth Excuse. *But at least, those learned Divines among us that doubt of this, do yet say that the will is necessarily and infallibly Determined by the Practical Understanding, and that is as much unresistibly necessitated by Objects: and therefore whatever act was done by my understanding or will, was thus necessitated, and I could not help it. They say, Liberty is but the Acting of the faculty agreeably to its nature: And it was God as Creator that gave* Adam *his faculties: and God by providential dispose, that presented all Objects to him, by which his understanding, and so his will were unavoidably necessitated.*

Answ. This is of the same nature with the former

former: uncertain, if not certainly false. Were this true, for ought we can see, it would lay all the sin and misery of this world on God, as the unresistible necessitating Cause, which because we know infallibly to be false, we have no reason to take such principles to be true which infer it. The understanding doth not by a necessary efficiency Determine the will, but morally; or rather, is regularly a Condition or necessary Antecedent, without which it may not Determine it self. Yea the Will by commanding the sense and phantasie, doth much to determine the Understanding. As the eye is not necessary to my *going*, but to my *going right*, so is not the Understandings Guidance necessary to my *willing* (there the simple Apprehension may suffice) but to my *Right willing*. There are other wayes of Determining the Will. Or if the Understanding did Determine the Will Efficiently and Necessarily, it is not every act of the Understanding that must do it. If it be so, when it saith, This *must* be done, and saith it importunately, yet not when it only saith, This may be done, or you may venture on it; which is the common part which it hath in sin.

I am not pleased that these curious Objections fall in the way, nor do I delight to put them into vulgar heads; but finding many young

young Schollars and others that have conversed with them, assaulted with these Temptations, I thought meet to give a touch, and but a touch, to take them out of their way: As Mr. *Fenner* hath done more fully in the Preface to his *Hidden Manna*, on this last point, to which I refer you. I only add this?

The will of man in its very Dominion doth bear Gods Image. It is a self Determining Power, though it be *byassed* by *Habits* and *needs a Guide*. As the Heart and Vital Spirits by which it acteth, are to the rest of the Body, so is *It* to the soul. The Light of Nature hath taught all the world to carry the Guilt of every crime to the *will* of man, and there to leave it. Upon this all Laws and Judgements are grounded. From Ignorance and Intellectual weakness, men commonly fetch Excuses for their faults; but from the *Will* they are Aggravated. If we think it strange that mans will should be the first cause, so much as of a sinful *mode*, and answer all occuring Objections: it may suffice that we are certain the Holy Majesty is not the Author of sin; and he is able to make all this as plain as the Sun, and easily answer all these vain Excuses, though we should be unable. And if we be much ignorant of the frame and motions of our own souls, and especially of that high self determining principle, Free Will, the great

spring

ſpring of our actions, and the curious Engine by which God doth *Sapientially* Govern the world, it is no wonder, Conſidering that the ſoul can know it ſelf but by Reflection, and God gave us a ſoul to *uſe*, rather then to know it ſelf; and to know its qualities and operations, rather then its Eſſence.

The five and twentieth Excuſe. *No man can be ſaved, nor avoid any ſin, nor believe in Chriſt, but thoſe whom God hath predeſtinated thereto. I was under an irreverſible Sentence before I was born: and therefore I do nothing but what I was predeſtinated to do; and if God decreed not to ſave me, how could I help it?*

Anſw. 1. Gods Judgements are more plain, but his Decrees or ſecret purpoſes are myſterious: And to darken certainties, by having recourſe to points obſcure, is no part of Chriſtian Wiſdom. God told you your Duty in his word, and on what terms you muſt be Judged to Life or Death; Hither ſhould you have recourſe for Direction, and not to the unſearchable myſteries of his *mind*.

2. God decreeth not to Condemn any but for ſin. Sin, I ſay, is the Cauſe of that Condemnation, though not of his Decree.

3. Gods Decrees are acts Immanent in himſelf, and make no change on you, and therefore do not neceſſitate you to ſin, any more

more then his fore-knowledge doth. For both cauſe only a neceſſity of Conſequence, which is Logical, as the Divines on both ſides do Confeſs. And therefore this no more cauſed you to ſin, then if there had been no ſuch Decree. And its a doubt whether that Decree be not negative; a willing ſuſpending of the Divine will, as to evil; or at moſt a purpoſe to permit it.

The ſix and twentieth Excuſe. *If it be no more, yet doth it make my perdition unavoidable; for even Gods foreknowledge doth ſo; for if he foreknow it, all the world cannot hinder it from coming to paſs.*

Anſw. Muſt God either be Ignorant of what you will do, or elſe be the cauſe of it? If you foreknow that the Sun will riſe to morrow, that doth not cauſe it to riſe. If you foreknow that one man will murder another, you are not the cauſe of it by foreknowing it. So is it here.

The ſeven and twentieth Excuſe. *God might have hindered my Sin and Damnation if he would.*

Anſw. And will you wilfully ſin, and think to ſcape becauſe God doth not hinder you? The Prince that makes a Law againſt murder, could lock you up, and keep you from being a Murderer. But are you excuſable if he do not?

We are certain that God could have hindered all the sin and death, and confusion, and misery that is in the world: and we are as certain that he doth not hinder it (but by forbidding it, and giving men means against it:) and we are certain that he is just, and Good, and Wise in all; and not bound to hinder it: And what his Reasons are, you may better know hereafter: In the mean time, you had been better have looked to your own Duty.

The eight and twentieth excuse. *How could I be saved if Christ did not dye for me? He dyed but for his Elect; and none could be saved without his Death.*

Answ. He *did* dye for you, and for more then his Elect, though he absolutely purposed only their salvation. Your sins crucified him, and your debt lay upon him; and he so far ransomed you, that nothing but your wilful refusal of the benefits could have condemned you.

The nine and twentieth Excuse. *It was* Adams *sin that brought me into this Depravedness of* will, *which I can neither cure, nor could prevent.*

Answ. 1. If *Adam* cast away his holiness, he could no more convey that to us which he cast away, then a Nobleman that is a Traytor, can convey

convey his loſt Inheritance or Honours to his ſon.

2. You periſh not only for your Original ſin, but for rejecting the Recovering mercy of the Redeemer: you might have had Chriſt and Life in him for the Accepting.

The thirtieth Excuſe. *God will require no more then he gives. He gave me not Grace to Repent and Believe; and without his gift I could not have it.*

Anſw. 1. God will juſtly require more then he giveth; that is, The improvement of his Gifts, as *Mat.* 25. ſhews. He gave *Adam* but a *Power* to perſevere, and not *Actual perſeverance*: Yet did he juſtly puniſh him for want of the Act; even for not uſing by his own will the Power which he had given him.

2. It is long of your ſelf if God did not give you Grace to Believe: It was becauſe you wilfully refuſed ſome preparatory Grace. Chriſt found you at a great diſtance from him, and he gave you Grace ſufficient to have brought you *neerer* to him than you were; you had Grace ſufficient to have made you better than you were, and reſtrained many ſins, and brought you to the means, when you turned your back on them; though this were not *ſufficient* to cauſe you to *Believe*, it was *ſufficient* to have brought you *neerer* to *Believing*; and through

your own wilfulneſs, became *not Effectual*; even as *Adam* had *ſufficient* grace to have ſtood which was *not Effectual*. So that you had not only Chriſt offered to you, if you would but Accept him; but you had daily and precious helps and means, to have cured your wills, and cauſed you to Accept him; for neglect of which, and ſo for not believing, and ſo for all your other ſins you juſtly periſh.

The one and thirtieth Excuſe. *Alas, man is a worm, a dry leaf*, Job 13.25. *a ſilly fooliſh creature, and therefore his Actions be not regardable, nor deſerve ſo great a puniſhment.*

Anſw. Though he be a worm, and as nothing to God, and fooliſh by ſin, yet he is naturally ſo noble a creature, that the image of God was on him, *Gen.* 12. 26. and 5. 1. *James* 3. 9. and the world made his ſervants, and Angels his Attendants, *Heb.* 1.14. ſo noble, that Chriſt dyed for him, God takes ſpecial care of him; he is capable of knowing and enjoying God, and heaven is not thought too good for him if he will obey. And he that is capable of ſo great Good, muſt be capable of as great Evil, and his waies not to be ſo overlooked by that God that hath undertaken to be his Governor. When it tendeth to Infidelity, the Devil will teach you to debaſe man, even lower than God would do.

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The two and thirtieth Excuſe. *Sin is no* Being: *and ſhall men be damned for that which is nothing?*

Anſw. 1. It is ſuch a *mode* as deformeth Gods creature. It is a moral Being. It is a Relation of our actions and hearts to Gods will and Law.

2. They that ſay, Sin is nothing, ſay Pain and Loſs is nothing too. You ſhall therefore be paid with one nothing for another. Make light of your miſery, and ſay, it is nothing, as you did of your ſin.

3. Will you take this for a good Excuſe from your children or ſervants, if they abuſe you? Or from a Thief or a Murderer? ſhall he eſcape by telling the Judge that his ſin was *Nothing*? Or rather have death, which is nothing, as the juſt reward of it?

The three and thirtieth Excuſe. *But ſin is a Tranſient thing. At leaſt it doth God no harm, and therefore why ſhould he do us ſo much harm for it?*

Anſw. 1. It hurts not God, becauſe he is above hurt. No thanks to you if he be out of your reach. 2. You may *wrong* him, when you cannot *Hurt* him. And the *wrong* deſerves as much as you can bear. If a Traytor endeavour the death of the Prince, in vain, his endea-

your deserves death, though he never *hurt* him. You despise Gods Law and Authority; you cause the Blaspheming of his name, *Rom.* 2. 24. He calls it A pressing him as a Cart is pressed with sheaves, *Amos* 2. 13. and a grieving of him.

3. And you wrong his Image, his Church, the publick good, and the souls of others.

The four and thirtieth Excuse. *But Gods nature is so good and merciful, that sure he will not damn his own creature.*

Answ. 1. A merciful Judge will hang a man for a fault against man: By proportion then what is due for sin against God?

2. All the death and calamity which you see in the world, comes from the anger of this merciful God: why then may not future misery come from it?

3 God knoweth his own mercy better then you do; and he hath told you how far it shall extend.

4. He is infinitely merciful; but it is to the Heirs of mercy; not to the final Rejecters of his mercy.

5. Hath not God been merciful to thee in bearing with thee so long, and offering thee Grace in the blood of Christ, till thou didst wilfully reject it? Thou wilt confess to thy everlasting wo that God was merciful; had he not been

been so merciful, thou wouldst not have been so miserable for rejecting it.

The five and thirtieth Excuse. *I would not so Torment mine enemy my self.*

Answ. No reason you should. It is all one to wrong you, and to wrong the God of Heaven? God is the only Judge of his own wrongs.

The sixth and thirtieth Excuse. *All men are sinners; and I was but a sinner.*

Answ. All were not Impenitent, Unbelieving, Rebellious sinners, and therefore all are not unpardoned condemned sinners. All did not live after the flesh, and refuse to the last to be converted as you did. God will teach you better to difference between sinners and sinners.

The seven and thirtieth Excuse. *But if Christ have satisfied for my sins, and dyed for me, then how can I justly suffer for the same sins? will God punish one sin twice?*

Answ. 1. Christ suffered for man in the Nature of man, but not in your person, nor you in him. It was not you that provided the price, but God himself: Christ was not mans Deligate in satisfying, and therefore received not his Instructions from us, nor did it on our terms, but his own. It was not the *same thing* which the Law threatned, that Christ underwent: for that was the Damnation of the sinner himself, and not the suffering of another for him; it cannot there-

fore be yours, but on Christs own terms. He dyed for thy sin, but with this intent, that for all that, if thou Refuse him, thou shalt dye thy self. It is therefore no wrong to thee to dye, for it was not thou that dyedst before: and Christ will take it for no wrong to him: for he will Judge thee to that Death. It is for refusing a Christ that dyed for thee, that thou must perish for ever.

The eight and thirtieth Excuse. *But I did not Refuse Christ. I believed and trusted in him to the last; and Repented of my sins, though I sometime was overtaken with them.*

Answ. Had this been true, thy sin would not have condemned thee. But there is no mocking God. He will shew thee then thy naked heart, and convince thousands that thought they Believed and Repented, that indeed they did not. By thy works also will this be discovered, that is, by the main bent and scope of thy life, as *Mat.*25. throughout, and *Jam.*2.

The nine and thirtieth Excuse. *I did many Good works; and I hope God will set those against my evil works.*

Answ. Thy good works were thy sins, because indeed they were not good, being not done in sincerity of heart for God. The best mans works have some infirmity, which nothing can cleanse but the blood of Christ, which thou hast

haſt made light of, and therefore haſt no part in. If all thy life had been ſpent in perfect works except one day, they would not make ſatisfaction for the ſins of that day. For they are but part of thy Duty. Wo to him that hath no better a Saviour at Judgement, then his own good works.

The Fortieth Excuſe. *I lived in poverty and miſery on earth, and therefore I hope I have had my ſuffering here, and ſhall not ſuffer in this world and another too.*

1. By that Rule all poor men, and murderers, and thieves that are tormented and hanged, ſhould be ſaved. But as Godlineſs hath the promiſe of this life and that to come, ſo Impenitency and Wickedneſs hath the Threatning of this life and that to come.

2. The Devils and the damned have ſuffered much more then you already; and yet they are never the nearer a Deliverance. When thou haſt ſuffered ten thouſand years, thy pain will be never the nearer an end. How then can a little miſery on earth prevent it? Alas poor ſoul, theſe are but the foretaſts and beginnings of thy ſorrow. Nothing but pardon through the blood of Chriſt could have prevented thy Condemnation; and that thou rejecteſt by Infidelity and Impenitency. *His* Sufferings would have ſaved thee, if thou hadſt not Refu-

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sed him; but all thy own Sufferings will yeild thee no Relief.

So much for the answering of the *Vain Excuses* which poor Sinners are ready to make for themselves; Wherein I have been so large, as that this part I confess is disproportionable to the rest: but it was for these two Reasons.

1. That poor careless souls might see the vanity of such defences, and consider, if such a worm as I can easily confute them, how easily and how terribly will they be all answered by their Judge?

2. I did it the rather, that godly Christians might the better understand how to deal with these vain Excuses when they meet with them; which will be daily, if they deal with men in this sad Condition.

X. WE have done with that part of the Judgement which consisteth in the exploration or tryal of the cause; we now come to that which is the Conclusion and consummation of all, and that is, to shew you *what the Sentence will be, and on whom.*

And for this, we must go strait to the word of God for our light, it being impossible for any man to have any particular knowledge of it,

if

if Christ had not there revealed it unto us. Indeed almost all the world do acknowledge a life after this, where it shall go well with the good, and ill with the bad. But who shall be then accounted *Righteous*, and who *Unrighteous*, and on what terms and grounds, by whom they shall be judged, and to what conditon, they know not.

The Sentence in Judgement will be, 1. Either on those that never had means to know Christ. 2. Or on those that had.

1. For the former, as it less concerneth us to enquire of their case, so it is more obscurely revealed to us in the Scripture. It is certain that they shall be Judged according to their Use of the means which they had, *Rom.* 2. 11, 12, 13, 14, 15, 16. and the Talents which they received, *Mat.* 25. But that it ever falleth out that he that hath but the One Talent of natural helps, doth improve it to salvation; or that ever they who knew not Christ, are Justified and saved without that knowledge (being at age and use of reason) I find not in the Scriptures. I find indeed that [As many as have sinned without Law, shall also perish without Law: and as many as have sinned *in* the Law, shall be Judged *by* the *Law*. *Rom.* 2. 12. But not that any are Justified by the works of nature, such as are here said to be *without Law*. I find also, that

[They

[They have the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe Excuſing one another, in the day *when* God ſhall Judge the ſecrets of men, by Jeſus Chriſt according to the Goſpel] *Rom.* 2. 15, 16. And I believe it is a *juſt Excuſe*, and not an *unjuſt* which is here meant. But it will be but an *Excuſe* ſo far as they were guiltleſs: and that will be but *in tanto*, and not *in toto*, in part only; and ſo not a full Juſtification. A Heathens conſcience may excuſe him from thoſe ſins which he was never guilty of; but not from all. But no more of them.

2. The caſe of thoſe that have had the Goſpel, is more plainly opened to us in Gods word. Their *Sentence* is opened in many places of Scripture, but moſt fully in *Math.* 25. whence we will now collect it.

There we find that Jeſus Chriſt the Redeemer, as King of the world, ſhall ſit in Judgement on all men at the laſt; and ſhall ſeparate them one from another, as a Shepherd divideth the Sheep from the Goats, and ſo ſhall paſs the final Sentence. This Sentence is twofold, according to the different Condition of them that are Judged. To them on the right hand, there is a Sentence of Juſtification, and Adjudication to everlaſting glory; To them on the left hand, there is a Sentence of Condemnation to everlaſting Puniſhment. The

The Sentence on each of these containeth both the state which they are Judged to, and the reason or cause of the Judgement to that state. For as God will not Judge any to Life or Death without just cause, so he will publish this cause in his sentence, as it is the manner of Judges to do; If you say, *Christ will not use a voice*; Let it satisfie, that though we know not the manner, yet if he do it but by mental discovery, as he shews men *what* shall evetlastingly befall them, so he will shew them *why* it shall so befall them.

1. The *Sentence* on them on the *Right* hand, will contain, 1. Their Justification and Adjudication to *Blessedness*, and that both as generally denominated, and as particularly determined, and described. 2. And the cause of this Judgement.

1. In general they shall be pronounced *Blessed*. Satan would have had them cursed and miserable: the Law did curse them to misery; Many a fearful thought hath possessed their own breasts, least they should prove at last accursed and miserable; But now they hear the contrary from their Judge. All the Promises in the Gospel could not perfectly overcome those their fears; all the comfortable words of the Ministers of the Gospel could not perfectly subdue them; all the tender mercies of God in Christ did not perfectly subdue them; But now they

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are vanquiſhed all for ever. He that once had heard his Redeemer in Judgement call him *Bleſſed*, will never fear being *Curſed* more. For he that Chriſt Bleſſeth, ſhall be *Bleſſed* indeed.

The Deſcription of their bleſſedneſs followeth, *Come inherit the Kingdom prepared for you from the foundation of the world.* And alſo they are called Bleſſed *Of the Father.* Here is the fountain of their Bleſſedneſs, The Father; and the ſtate of their bleſſedneſs in Being the Fathers. For I ſuppoſe they are called *the Bleſſed of the Father*, both becauſe the Father bleſſeth them, that is, makes them Happy, and becauſe theſe bleſſed ones are the Fathers *own.* And ſo Chriſt will publiſh it to the world in Judgement, that he came to glorifie the Father, and will proclaim him the Principal-Efficient, and Ultimate end of his work of Redemption and the bleſſedneſs of his Saints; and that himſelf is (as Mediator) but the *way* to the Father. It is the Father that *prepared* the Kingdom for them, and *from the foundation of the world*, prepared it; Both for [them] as *choſen ones*, and for them as *future believers and Righteous ones.* It is called a Kingdom, partly in reſpect to God the King, in whoſe glory we ſhall partake in our places: and partly Metaphorically from the Dignity of our Condition. For ſo it is that our ſelves are ſaid to be made Kings,

Kings, *Rev.* 1. 6. and 5. 1. 1 *Pet.* 2. 9. and not that we are properly Kings; for then we must have Subjects who must be Governed by us.

Thus we see their Bleſſedneſs in the Fountain, end and ſtate of Dignity. As to the Receptive Act on their part it is expreſſed by two words; one ſignifying their firſt entrance on it, *Come*: the other their *Poſſeſſion, Inherit*: that is, poſſeſs it as given by the Father, and Redeemed by the Son, and hold it in this Tenure for ever.

The true Believer was convinced in this life, that indeed there was no true bleſſedneſs, but this enjoyment of God in the Kingdom of heaven. The Lord revealed this to his heart by his Word and Spirit: And therefore he contemned the ſeeming happineſs on earth, and laid up for himſelf a Treaſure in heaven, and made him friends with the Mammon of unrighteouſneſs, and ventured all his hope in this veſſel. And now he findeth the wiſdom of that choice in a rich return. God made him ſo *wiſe* a Merchant as to ſell All for this Pearl of greateſt price: and therefore now he ſhall find the gain. As there is no other true Happineſs but God in glory; ſo is there nothing more *ſuitable* and *welcom* to the true Believer. O how welcome will the face of that God be, whom he *loved*, whom he *ſought*, whom he

longed

longed and *waited* for. How welcome will that Kingdom be which he lived in *Hope* of! which he parted with All for! and suffered for in the flesh! How glad will he be to see the Blessed face of his Redeemer, who by his manifold Grace hath brought him unto this! I leave the believing soul to think of it, and to make it the daily matter of his Delightful Meditation; What an unconceivable Joy in one moment, this Sentence of Christ will fill his soul with. Undoubtedly it is now quite past our comprehension: though our imperfect forethoughts of it may well make our lives a continual Feast.

Were it but our Justification from the Accusations of Satan, who would have us Condemned either as *sinners* in general, or as Impenitent, Unbelieving Rebels, against him that Redeemed us, in *special*, it would lift up the heads of the Saints in that day: After all the fears of our own hearts, and the slanderous Accusations of Satan and the world, That we were either impenitent Infidels, or Hypocrites, Christ will then Justifie us, and pronounce us *Righteous*. So much for the *Condition to which* they are Judged.

2. The Reason or Cause of this Justification of the Saints, is given us both 1. In a general denomination, and 2. In a particular Description. 1. In General, it is because they were *Righteous*, as is evident, *Mat.* 25. 46.

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The Righteous ſhall go into life Everlaſting. And indeed it is the buſineſs of every juſt Judge to juſtifie the righteous, and condemn the unrighteous. And ſhall not the Judge of all the earth judge righteouſly? *Gen.* 18. 25. God makes men Righteous before he Judges them ſo: and Judgeth them Righteous *Becauſe* they are ſo. He that abominateth that man who ſaith to the Righteous, Thou art wicked; or to the wicked, Thou art Righteous; who Juſtifieth the wicked, and Condemneth the Righteous; will certainly never do ſo himſelf.

Indeed he will Juſtifie them that are ſinners, but not againſt the Accuſation *that they are ſinners*: but againſt the Accuſation, that *they are guilty of puniſhment for ſin*: but that is, becauſe he firſt made them juſt; and ſo Juſtifiable, by pardoning their ſin, through the blood of Chriſt.

And its true alſo, that he will Juſtifie thoſe that *were wicked*, but not thoſe that *are wicked*: but Judgement findeth them as Death leaveth them, and he will not take them for wicked, that are ſanctified and cleanſed of their former wickedneſs. So that Chriſt will firſt pardon them before he Juſtifie them againſt the charge of being ſinners in general; and he will firſt give men Faith, Repentance, and new Obedience, before he will Juſtifie them againſt the

charge of being Impenitent, Infidels or Hypocrites, and consequently unpardoned, and doubly guilty of damnation. This twofold righteousness he will first *Give* men, and so constitute them Just, before he will *Declare* it, and *Sentence* them just.

2. The Reason of the Sentence, particularly Described, is from their Faith and Love to Christ, expressed in their Obedience, self-denyal and forsaking all for him. *For I was hungry and ye fed me; I was thirsty and ye gave me drink; I was a stranger and ye took me in; Naked and ye cloathed me: I was sick and ye visited me; I was in prison and ye came to me. Verily I say unto you, in as much as ye have done it to one of the least of these my Brethren, ye have done it unto me*, *Mat.* 25, 35. to 41. Here is 1. The causal conjunction *for*. 2. And the Cause or Reason it self.

Concerning both which, observe, 1. How it is that mans obedience and self-denyal is the Reason and Cause of his Justification. 2. Why it is that God will have the Reason or Cause thus declared in the Sentence.

For the first, observe that its one thing to give a Reason of the Sentence, and another thing to express the *Cause* of the *Benefit*, *Given* us by the promise, and *Judged* to us by the *Sentence*. Mans Obedience was no proper

Cause

Cauſe why God did in this life *Give* pardon of ſin to us, or a Right to glory: much leſs of his Giving Chriſt to dye for us. And therefore as to our Conſtitutive Juſtification at our Converſion, we muſt not *ſay* or *think* that God doth Juſtifie us, For, or *Becauſe* of any works of our Obedience, Legal or Evangelical. But when God hath Juſtified us, when he comes to give a Reaſon of his Sentence in Judgement, he may and will fetch that Reaſon partly from our Obedience, or our performance of the Conditions of the New Covenant. For as in this life, we had a Righteouſneſs conſiſting in free pardon of all ſin through the blood of Chriſt, and a Righteonſneſs conſiſting in our perſonal performance of the Conditions of the promiſe which giveth that pardon and continueth it to us: ſo at Judgement we ſhall accordingly be juſtified. And as our Evangelical perſonal Righteouſneſs, commonly called *Inherent*, was at firſt only in our Faith and Repentance, and Diſpoſition to obey: but afterward in our actual ſincere Obedience, in which ſenſe we are Conſtitutively Juſtified or made Righteous here by our works, in *James* his ſenſe, *James* 2.24. ſo accordingly a double Reaſon will be aſſigned of our ſentential Juſtification; one from our pardon by Chriſts blood and merits; which will prove our Right to Impunity

punity and to Glory. The other from our own Faith and holy Obedience, which will prove our Right to that pardon through Christ, and to the free Gift of a Right to glory: and so this last is to be pleaded in subordination to the former. For Christ is become the Author of Eternal salvation to all them that Obey him. *Heb.*5.9. He therefore that will be saved, must have a *Christ* to save him as the Author, and an *Obedience* to that Christ as the Condition of that salvation; and consequently both must be declared in the Judgement.

The Reason why the Judge doth mention our Good works, rather then our Believing, may be because those holy self-denying expressions of Faith and Love to Christ do contain or certainly imply Faith in them, as the life of the tree is in the fruit: but faith doth contain our works of Obedience but only as their cause. These works also are a part of the personal Righteousness which is to be enquired after, that is, we shall not be judged righteous, meerly because we have Believed, but also because we have added to our Faith vertue, and have improved our Talents, and have loved Christ to the hazard of all for his sake. For it is not only or principally for the goodness of the work considered in it self, or the good that is done by it to the poor; but it is as these works did ex-

press.

preſs our Faith and Love to Chriſt by doing him the moſt coſtly and hazardous ſervice; that by Faith we could ſee Chriſt in a poor beggar or a priſoner; and could love Chriſt in *theſe* better then our worldly goods or liberties; which we muſt part with, or hazard by the works that are here mentioned.

2. The Reaſons why Chriſt will ſo publickly Declare the perſonal righteouſneſs of men, to be the Reaſon or Cauſe of his juſtifying ſentence, it is becauſe it is the buſineſs of that day, not only to glorifie Gods meer Love and Mercy, but eminently to glorifie his Remunerative juſtice; and not only to expreſs his love to the Elect, as ſuch, but to expreſs his love to them as *Faithful* and *Obedient*, and ſuch as have denyed all for Chriſt, and loved God above all; And to ſhew his juſtice to the men, and faithfulneſs in fulfilling all his promiſes, and alſo his holineſs in the high eſtimation of the holineſs of his people. I ſhall expreſs this in the words of a Learned Divine (Dr. *Twiſs* againſt Mr. *Cotton*, pag. 40) *Was there no more in Gods intention when he elected ſome, then the manifeſtation of the riches of his glorious grace? Did not God purpoſe alſo to manifeſt the glory of his Remunerative Juſtice? It is not undenyable that God will beſtow Salvation on all his Elect (of ripe years) by way of reward and Crown of righteouſneſs,*

which God the Righteous Judge will give? 2 Tim. 4. 2 Thes. 1. *It is great pitty this is not considered, as usually it is not: Especially for the momentous Consequence thereof in my Judgement.* So far he.

So much of the Sentence of Justification which shall be passed by Christ at Judgement upon the Righteous.

2. We are next to consider of the Sentence of Condemnation which shall then by Christ be passed on the unrighteous. Which is delivered to us by Christ, *Mat.* 25. in the same order as the former.

This Sentence containeth, 1. The Condemnation it self. 2. The Reason or Cause of it.

The Condemnation expresseth the misery which they are Judged to. 1. Generally in the Denomination, *Cursed.* 2. Particularly by Description of their Cursed state.

To be *cursed*, is to be a people destinated and adjudged to utter unhappiness; to all kind of misery without remedy.

2. Their *Cursed* condition is described in the next words, *Depart from me into Everlasting fire prepared for the Devil and his Angels.*

1. *Depart:* From whom? from the God that made them in his Image. From the Redeemer that bought them by the price of his blood, and offered

offered to save them freely, for all their unworthyness, and many a time intreated them to Accept his offer, that their souls might live. From the Holy Ghost the Sanctifier and comforter of the faithful, who strove with their hearts, till they quenched and expelled him. O sad *Departing!* who would not then choose rather to *Depart* from all the friends he had in the world, and from any thing imaginable; from his life, from himself, if it were possible, then from Christ? *Depart*: from what? why from the presence of the Judge; from all further hopes of salvation for ever: from all possibility of ever being saved, and living in the joyful inheritance of the Righteous. *Depart*: Not from Gods Essential presence, for that will be with them to their everlasting misery, but from the presence of his Grace, in that measure as they enjoyed it. *Depart*: Not from your fleshly pleasures, and honours, and profits of the world; these were all gone and past already: and there was no further need to bid them *Depart* from these: Houses and Lands were gone. Mirth and Recreations were gone. Their sweet morsels and cups were gone. All the Honour that men could give them was gone, before they were set at Christs bar to be Judged. But from all expectations of ever enjoying these again, or ever *exiting* their former

mer Delights; from these they must Depart: not from their *sin*, for that will go with them. But the Liberty of committing that part of it which was sweet to them, as Gluttony, Drunkenness, Whoredom, Idleness, and all Voluptuousness; from these they must *Depart*. But this is consequential; It is Christ and the possibility of salvation, that they are Sentenced to *Depart* from.

But *whither* must they *Depart*? 1. Into fire. 2. Into *that* fire which was prepared for the Devil and his Angels. 3. Into everlasting fire.

1. Not into a *Purifying*, but a *Tormenting* fire. Whether Elementary or not; whether properly or Metaphorically called *fire*, let us not vainly trouble our selves to enquire. It is enough to know, that as fire is one of the most grievous Tormentors of the flesh, so grievous will be those infernal Torments to the whole man, soul and body; such as is most fitly represented to us under the notion of *fire*, and of *burning*. It is easie for a secure unbelieving soul to read and hear of it; but woe, and ten thousand woes to them that must endure it! In this life they had their good things, when it went harder as to the flesh with better men; but now they are tormented, when the godly are comforted, as *Luke* 16. 25.

2. But

2. But why is it called *a fire prepared for the Devil and his Angels*? 2. What is this Devil that hath Angels? 2. Who are his Angels? 3. When was it prepared for them? 4. Was it not also prepared for wicked men? To these in order.

1. It seems by many passages in Scripture, that there is an Order among Spirits, both Good and Bad; and that there is one Devil that is the Prince over the rest.

2. It seems therefore that its the rest of the evil spirits, that are called *his Angels*. And some think that the wicked who served him in this life, shall be numbred with his Angels in the life to come. Indeed the Apostle calls him *The God of this world*, 2 *Cor.*4.4. as is ordinarily Judged by Expositors; and *the Prince of the power of the Ayr, the Spirit that now worketh in the children of disobedience. Eph.*2.2. And he calleth false seducing Teachers *the Ministers of Satan.* 2 *Cor.*11.15. But that wicked men are here meant as part of his Angels, is not clear.

3. If it be the preparation of Gods purpose that is here meant, then it was from Eternity: but if it be any Commination of God as Ruler of the Angels, then was this fire prepared for them Conditionally, from the beginning of that Commination, and was *Due* to them at their fall.

4. It

4. It seems that the Reason why here is no mention of preparing Hell-fire for the wicked, but only for the Devils, is not because indeed it *was not* prepared also for the wicked; but to note that it is the Torment which was *first* prepared for, or assigned to the Devils, thereby shewing the greatness of the misery of the wicked, that the Devil and his Angels must be their Companions. Though some think, as is said before, that the reason why wicked men are not mentioned here, is, because they are part of the Angels of the Devil, and so included. And some think it is purposely to manifest Gods General Love to mankind, that prepared not Hell *for them*, but they cast themselves into the Hell prepared for the Devils. But the first seems to be the true sense.

And how apparently Righteous are the Judgements of the Lord! that those men who would here entertain the Devil into their hearts and daily familiarity, should be then entertained by him into *his* place of Torments, and there remain for ever in his society! Though few entertained him into Visible familiarity with their bodies as Witches do, who so make him their *Familiar*; yet all wicked men do entertain him in a more full and constant familiarity with their souls then these witches do with their bodies; how *familiar* is he in their thoughts, to fill them

them with vanity, luſt, or revenge! How *familiar* is he in their hearts to fill them with covetouſneſs, malice, pride, or the like evils? and to baniſh all thoughts of returning to God, and to quench every motion that tendeth to their recovery? How *familiar* is he with them, even when they ſeem to be worſhiping God in the publike Aſſemblies, ſtealing the word out of their hearts, filling them with vain and wandring thoughts, blinding their minds that they cannot underſtand the plaineſt words that we are able to ſpeak to them, and filling them with a proud rebellion againſt the Direction of their Teachers, and an obſtinate refuſal to be ruled by them, be the matter never ſo neceſſary to their own ſalvation? How *familar* are theſe evil Spirits in their houſes, filling them with ignorance, worldlineſs, and ungodlineſs, and turning out Gods ſervice, ſo that they do not pray together once in a day, or perhaps at all? How *familiarly* doth Satan uſe their tongues, in curſing, ſwearing, lying, ribaldry, backbiting, or ſlandring? and is it not juſt with God to make theſe fiends their *familiars* in Torment, with whom they entrtained ſuch *familiarity* in ſin? As Chriſt with all the Bleſſed Angels and Saints will make but one Kingdom or family, and ſhall live altogether in perpetual Delights; ſo the Devil and all his Helliſh Angels and wicked men

men shall make but one house-hold; and shall live altogether in perpetual misery. O poor sinners! you are not troubled now at his presence and power in your hearts; but will you not then be troubled at his presence and tormenting power? As long as you do not *see* him, let him do what he will with you, it grieves you little or nothing at all; but what will you say when you *must see* him, and abide with him for ever? Oh Sirs, his name is *easily* heard, but his company will be terrible to the stoutest heart alive. He sheweth you a smiling face when he temepteth you, but he hath a grimmer face to shew you, when temptations have conquered you, and torments must succeed! As those that write of Witches, say, he appeareth at first to them in some comely tempting shape, till he have them fast tyed to him; and then he beats them, and affrights them, and seldom appears to them but in some ugly hew. Believe it, poor sinners, you do not hear or see the worst of him, when you are merry about your sinful Pleasures, and Rejoycing in your Hopes of the Commodities or Preferments of the world: he hath another kind of Voice which you must hear, and another face to shew you, that will make you know a little better, whom you had to do with! You would be afraid now to meet him in the dark:

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what will you be to live with him in everlasting darkness? Then you will know who it was that you entertained and obeyed, and plaid with in your sins.

3. And as the Text tells us, that it is *a fire prepared for the Devil and his Angels*: So it telleth us, that it is *An everlasting fire*. It had a beginning, but it shall have no end. If these wretches would have chosen the service of God, they would have met with no difficulty or trouble, but what would have had a speedy end. Poverty and Injuries would have had an end: scorns and abuses would have had an end: fasting, humiliation, sorrow for sin, watching, and fighting against our spiritual enemies, would all have had an end. But to avoid these, they chose that ease, that pleasure, which hath brought them to that torment which *never* will have end. I have said so much of these things already in my Book called the Saints Rest, that I will now say but this much. It is one of the wonders of the world, how men that do believe, or think they do believe this word of Christ to be true, that *the wicked shall go into Everlasting fire*, can yet venture on sin so boldly, and live in it so fearlesly, or sleep quietly till they are out of this unspeakable Danger! Only the Commonness of it, and the known wickedness of mans heart, doth make this less wonderful

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And were there nothing else to convince us that sinners are Mad and Dead as to spiritual things, this were enough; That ever the greatest pleasures or profits of the world, or the most enticing baits that the Devil can offer them, should once prevail with them to forget these endless things, and draw them to reject an Everlasting Glory, and cast themselves despetately into *Everlasting fire*; Yea and all this under daily warnings and instructions; and when its told them before hand by the God of Truth himself! For the Lords sake, Sirs, and for your souls sakes, if you care not what Ministers say, or what such as I say, yet will you soberly read now and then this 25. Chapter of *Matthew*, and Regard what is told you by him that must be your Judge! and now and then bethink your selves soberly, whether these are matters for wise men to make light of? and what it is to be *Everlastingly in Heaven or in Hell fire.*

2. We have seen what is the Penalty contained in the sentence against the ungodly; The next thing that the Text directs us to, is the Cause or Reason of the Sentence, vers. 42. *For I was hungry, and ye gave me no meat*, &c. The Reason is not given expresly either for their sin against the Law of works, that is, Because they were sinners, and not prfectly *Innocent*; Nor yet from

from their unbelief which is the great sin against the Law of Grace: But it is given from their not expressing their Faith and Love to Christ in works of mercy and self-denyal. And why is this so?

1. We must not suppose that these words of Christ do express the *whole* Judicial process in every point; but the chief parts. It is supposed that all men are convicted of being sinners against the perfect Law of the Creator, and that they are guilty of Death for that sin: and that there is no way but by Christ to obtain deliverance. But because all this must be acknowledged by the righteous themselves, as well as by the wicked, therefore Christ doth not mention this, but that only which is the turning point or cause in the Judgement. For it is not all sinners that shall be finally Condemned, but all Impenitent, Unbelieving sinners, who have Rebelled finally against their Redeemer.

2. And the reason why Faith it self is not expressed, is. 1. Because it is clearly implyed, and so is love to Christ as Redeemer: in that they should have Relieved *Christ* himself in his members: that is, as its expressed, *Matth.* 10.42. they should have received a Prophet in the name of a Prophet; and a Disciple in the name of a Disciple; All should be done for Christs sake; which could not be, unless they

they Believed in him, and Loved him. 2. Also because that the bare Act of Believing is not all that Christ requireth to a mans final Justification and Salvation; But holy self-denying Obedience must be added. And therefore this is given as the Reason of their Condemnation that they did not so obey.

We must observe also, that Christ here putteth the special for the general; that is, one way of self-denying Obedience, and expression of Love, instead of such Obedience in general! For all men have not ability to relieve those in misery, being perhaps some of them poor themselves. But all have that Love and self-denyal, which will some way express it self. And all have hearts and a Disposition to do thus, if they had ability; without such a Disposition, none can be saved.

It is the fond conceit of some, that if they have any love to the godly, or wish them well, it is enough to prove them happy. But Christ here purposely lets us know that whoever doth not Love him at so high a rate, as that he can part with his substance or any thing in the world, to those uses which he shall require them, even to relieve his servants in want and sufferings for the masters sake, that man is none of Christs Disciple, nor will be owned by him at the last.

XI. THE

XI. THE next point that we come to, is to ſhew you the *Properties* of this Sentence at judgement.

When man had broken the Law of his Creator at the firſt, he was lyable to the Sentence of Death, and God preſently ſate in judgement on him, and ſentenced him to ſome part of the Puniſhment which he had deſerved; but upon the Interpoſition of the Son, he before the reſt, reſolved on a way that might tend to his Recovery; and Death is due yet to every ſinner for every ſin which he commits, till a pardon do acquit him. But this Sentence which will paſs on ſinners at the laſt judgement, doth much differ from that which was paſſed on the firſt ſin, or which is Due according to the Law of works alone; for,

1. As to the Penalty, called the pain of Loſs, the firſt judgement did deprive man of the favour of his Creator, but the ſecond will deprive him of the favour both of the Creator and Redeemer; the firſt judgement deprived him of the Benefits of Innocency: the ſecond deprives him of the Benefits of Redemption; the loſs of his hopes and poſſibility of a pardon; of the Spirit, of Juſtification and Adoption, and of the bene-

fits which Conditionally were promiſed and offered him; theſe are the Puniſhments of the laſt Judgement, which the Law of works did never threaten to the firſt man, or to any, as it ſtood alone.

Alſo the loſs of glory as recovered, is the proper penalty of the violated Law of Grace: which is more then the firſt loſs. As if a man ſhould loſe his Purſe the ſecond time, when another hath once found it for him, or rather as if a Traytor Redeemed by another, and having his life and honours offered him, if he will thankfully accept it and come in, ſhould by his refuſal & obſtinacy, loſe this recovered life, which is offered him; wch is an addition to his former penalty.

Beſides that the Higher degree of Glory will be loſt, which Chriſt would beſtow on him, more than was loſt at firſt. The very work of the Saints in heaven, will be to Praiſe and Glorifie him that Redeemed them; and the Father in him; which would not have been the work of man, if he had been innocent.

2. As to the pain of ſence, the laſt Judgement by the Redeemer will Sentence them to a far ſorer puniſhment then would have befaln them, if no Saviour had been offered them, *Heb.* 10. 29. The conſcience of *Adam* if he had not been Redeemed, would never have tormented him for Rejecting a Redeemer, nor for refuſing

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or abuſing his gracious offers, and his mercies; nor for the forfeiting of a Recovered Happineſs; nor for refuſing the eaſie terms of the Goſpel, which would have given him Chriſt and Salvation for the Accepting; nor for neglecting any means that tended to Recovery: no nor for refuſing Repentance unto Life, nor for diſobeying a Redeemer that bought him by his blood. As all theſe are the penalties of the Redeemers Law and judgement, ſo is it a ſorer penalty then Conſcience would have inflicted meerly for not being perfectly innocent: and they will be far ſoarer gripings and gnawings of the never-dying worm for the abuſe of theſe Talents, than if we had been never truſted with any after our firſt forfeiture. Yea and God himſelf will accordingly proportion his puniſhments. So that you ſee that privatively and poſitively, or as to their Loſs and their Feeling, the Redeemer will paſs on them a heavier doom then the Creator did, or would have done according to the firſt Law to perfect man.

3. Another Property of the judgement of Chriſt, is, that *It will be Final, Peremptory, and Excluding all further hopes or poſſibilities of a Remedy.* So was not the firſt Judgement of the Creator upon faln man. Though the Law of pure Nature knew no Remedy, nor gave man any hope of a Redeemer: yet did it not

exclude a Remedy, nor put in any bar againſt one; but God was free to Recover his Creature if he pleaſed. But in the Law of Grace he hath reſolved, that there ſhall be no more ſacrifice for ſin, but a fearful looking for of Judgement and fire which ſhall devour the adverſarie, *Heb.* 10. 26. 27. and that the fire ſhall be Everlaſting, the worm ſhall not dye, and the fire ſhall not be quenched, *Mat.* 25. *ult.* *Mat.* 13. 42, 50. *John* 5. 27. *Mat.* 5. 26. *Mat.* 3. 12. and *Luke* 3. 17. *Mark* 9. 43, 44, 45, 46, 48. He that now breaketh that pure Law that requireth perfect innocency (as we have all done) may fly to the Promiſe of Grace in Chriſt, and Appeal to the Law of Liberty, or deliverance, to be Judged by that. But he that falls under the penalty of that Law which ſhould have ſaved him, as all final Unbelievers and Impenitent Ungodly perſons do, hath no other to Appeal to. Chriſt would have been a Sanctuary and Refuge to thee from the Law of works, hadſt thou but Come in to him: But who ſhall be a Refuge to thee from the wrath of Chriſt? The Goſpel would have freed thee from the Curſe of the Law of works, if thou hadſt but believed and obeyed it: But what ſhall free thee from the Condemnation of the Goſpel? Had there no Accuſation lain againſt thee, but that thou waſt in general a ſinner, that is, that thou waſt

waſt not perfectly Innocent, Chriſt would have anſwered that charge by his blood. But ſeeing thou art alſo guilty of thoſe ſpecial ſins which he never ſhed his blood for, who ſhall deliver thee from that Accuſation? When Chriſt gave himſelf a ranſom for ſinners, it was with this reſolution both in the Father and himſelf, that none ſhould ever be Pardoned, Juſtified or Saved by that ranſom, that did not in the time of this life, ſincerely return to God by Faith in the Redeemer, and live in ſincere obedience to him, and perſevering herein. So that he plainly *excepted* final Infidelity, Impenitency and Rebellion from pardon: He never dyed for the final non-performance of the conditions of the New covenant. So that his judgement for theſe will be peremptory and remedileſs. If you ſay, Why cannot God find out a remedy for this ſin, as well as he did for the firſt? I ſay, God cannot lye, *Tit.* 1. 2. He muſt be True and Faithful, as neceſſarily as he muſt be God, becauſe of the Abſolute perfection of his nature; and he hath ſaid and reſolved, that there ſhall be no more remedy.

Many other Properties of Gods judgement general there are, as that Righteouſneſs, Impartiality, Inflexibility, and the like, which becauſe I would not make my Diſcourſe too long, I will paſs over, contenting my ſelf with the

mention of these which are Proper to the Judgment of the Redeemer according to his own Laws in special.

XII. THE twelfth and last thing which I promised to unfold, is, *The Execution of this Judgement.* Here I should shew you both the certainty of the Execution, and by whom it will be, and how: but having done all this already in the third Part of the foresaid *Book of Rest*, I shall now only give this brief touch of it.

No sooner is the dreadful Sentence past, *Go ye cursed into Everlasting fire*, but away they must be gone: There is no delay: much less any Reprieve to be expected; and yet much less is there any hope of an Escape. If the Judge once say, *Take him Jaylor*; and if Christ say, *Take him Devils, you that Ruled and Deceived him, now Torment him*, all the world cannot rescue one such soul. It will be in vain to look about for help. Alas there is none but Christ can help you; and he will not, because you refused his help: Nay, we may say, *He cannot*; not for want of Power; but because he is True and Just, and therefore will make good that word which you believed not. It is in vain then to cry to hils to fall on you, and the mountains

tains to cover you from the presence of him that sitteth on the Throne. It will be in vain now to Repent, and wish you had not sleighted your salvation, nor sold it for a little pleasure to your flesh. It will be then in vain to cry *Lord, Lord, open to us*; *O spare us*; *O pity us*; *O do not cast us into these hideous flames*! *Do not turn us among Devils*! *do not Torment thy Redeemed ones in this fire*! All this will be then too late.

Poor sinner, whoever thou art that readest or heares these lines, I beseech thee in compassion to thy soul, Consider, How fearful the case of that man will be, that is newly doomed to the *Everlasting fire*, and is haled to the Execution without Remedy! And what mad men are those that now do no more to prevent such a misery, when they might do it on such easie terms, and now have so fair an opportunity in their hands?

The time was when Repentance might have done thee good: but *Then* all thy Repentings be in vain. *Now* while the day of thy Visitation lasteth, hadst thou but a heart to pray and cry for mercy, in faith and fervency through Christ, thou mightest be heard. But then Praying and Crying will do no good, shouldst thou roar out in the extremity of thy horror and amazement, and beseech the Lord Jesus but to for-

give thee one ſin, or to ſend thee on earth once more, and to try thee once again in the fleſh, whether thou wouldſt not love him, and lead an holy life, it would be all in vain. Shouldſt thou beſeech him by all the mercifulneſs of his nature, by all his ſufferings and bloody death, by all the merciful promiſes of his Goſpel, it would be all in vain. Nay, ſhouldſt thou beg but one daies reprieval, or to ſtay one hour before thou were caſt into thoſe flames, it would not be heard; it would do thee no good. How earneſtly did a deceaſed Gentleman, *Luke* 16. 24. beg of *Abraham* for one drop of water from the tip of *Lazarus's* finger to cool his tongue, becauſe he was tormented in the flame? And what the better was he? He was ſent to Remember that he had his Good things in this life; and that *Remembrance* would torment him more. And do not wonder or think much at this, that Chriſt will not then be intreated by the ungodly. You ſhall then have a *Remember* too from Chriſt or Conſcience. He may ſoon ſtop thy mouth, and leave thee ſpeechleſs, and ſay, *Remember, man, that I did one day ſend thee a Meſſage of peace, and thou wouldſt not hear it. I once did ſtoop to Beſeech thee to return and thou wouldſt not hear. I beſought thee by the tender mercies of God; I beſought thee by all the Love that I had ſhewed theſe; by my holy Life; by my cur-*

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ſed Death: by the Riches of my Grace: by the offers of my Glory: and I could not get thee to forſake the world, to deny the fleſh, to leave one beloved ſin for all this! I beſought thee over and over again! I ſent many a Miniſter to thee in my name: I waited on thee many a day, and year, and all would not do: thou wouldſt not Conſider, Return and Live: And now it is too late: my ſentence is paſt, and cannot be recalled: Away from me thou worker of iniquity, Mat.7.22,23.

Ah Sirs, what a caſe then is the poor deſperate ſinner left in! How can I write this, or how can you that read or hear it, without trembling once think of the Condition that ſuch forlorn wretches will be in! When they look above them, and ſee the God that hath forſaken them, becauſe they forſook him firſt; when they look about them, and ſee the Saints on one hand whom they deſpiſed, now ſentenced unto Glory: and the wicked on the other hand whom they accompanied and imitated, now Judged with them to everlaſting miſery: when they look below them, and ſee the flames that they muſt abide in, even for evermore: and when the Devils begin to hale them to the Execution: Oh poor ſouls! Now what would they give for a Chriſt, for a promiſe, for a time of Repentance, for a Sermon of mercy, which once they ſlept under, or made no account of! How is the caſe

caſe altered now with them! who would think that theſe are the ſame men, that made light of all this on earth, that ſo ſtoutly ſcorned the reproofs of the word, that would be worldly, and fleſhly, and drunk, and proud, let Preachers ſay what they would; and perhaps hated thoſe that did give them warning. Now they are of another minde; but all too late. Oh were there any place for Reſiſtance, how would they draw back, and lay hold of any thing, before they would be dragged away into thoſe flames! But there is no reſiſting; Satans Temptations might have been reſiſted, but his Executions cannot; Gods Judgements might have been Prevented by Faith and Prayer, Repentance and a holy life; but they cannot be reſiſted when they are not prevented. Glad would the miſerable ſinner be, if he might but turn to *nothing*, and ceaſe to *be*; or that he might be any thing rather than a reaſonable creature: but theſe wiſhes are all in vain. *There is one Time, and one Way of a ſinners Deliverance; If he fail in that one, he periſheth for ever*: all the world cannot help him after that. 2 *Cor.* 6. 2. *I have heard thee in a time accepted: and in the day of ſalvation have I ſuccored thee: Behold now is the Accepted time: behold now is the day of ſalvation.* Now he ſaith, *Rev.* 3. 20. *Behold, I ſtand at the door and knock; If any man hear my voice and*

and open the door, I will come to him, and will sup with him, and he with me. But for the time to come hereafter, hear what he saith, *Prov.* 1. 24,25,26. *Because I have called, and ye Refused, I have streched out my hand, and no man regarded; But ye have set at nought all my counsels, and would none of my Reproof: I also will laugh at your Calamity; I will mock when your fear cometh: when your fear cometh as Desolation, and your destruction cometh a whirlewind: when distress and anguish cometh upon you: then shall they call upon me, but I will not Answer; they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord; They would none of my counsels: they despised all my Reproofs; therefore shall they eat of the fruit of their own way, and be filled with their own devices; for the Turning away of the simple shall slay them, and the prosperity of fools shall destroy them; But who so harkneth to me, shall dwel safely, and shall be quiet from fear of evil.* I have recited all these words that you may see and consider, whether I have spoke any other thing than God himself hath plainly told you of.

Having said this much of the *Certainty* of the Execution, I should next have spoke somewhat of the manner and the Instruments, and have shewed how God will be for ever the Principal

Principal Cauſe, and Satan and their own Conſciences the Inſtruments, in part: and in what manner Conſcience will do its part, and how impoſſible it will be to quiet or reſiſt it. But having ſpoke ſo much of all this already elſewhere, as is ſaid before, I will forbear here to repeat it, leaving the Reader that deſireth it, there to peruſe it.

The Uſes.

Uſe. 1. BEloved hearers, it was not to fill your fancies with news that God ſent me hither this day: nor to tell you of matters that nothing concern you: nor by ſome terrible words to bring you to an hours amazement and no more: But it is to tell you of things that your eyes ſhall ſee, and to foretell you of your danger while it may be prevented, that your precious ſouls may be ſaved at the laſt, and you may ſtand before God with comfort at that day: But becauſe this will not be every mans caſe, no nor the caſe of moſt, I muſt in the name of Chriſt deſire you to make this day an enquiry into your own ſouls, and as in the preſence of God let your hearts make anſwer to theſe few Queſtions which I ſhall propound and debate with you.

Qu. 1.

Qu. 1. *DO you ſoundly Believe this Doctrine which I have preached to you?* What ſay you Sirs? do you verily *Believe* it as a moſt certain Truth, that you and I, and all the world muſt ſtand at Gods barr and be Judged to everlaſting Joy or Torment? I hope you do all *in ſome ſort* Believe this: but blame me not if I be jealous whether you *ſoundly* believe it, while we ſee in the world ſo little of the effect of ſuch a Belief. I confeſs I am forced to think that there is more infidelity then faith among us, when I ſee more ungodlyneſs then godlyneſs among us: And I can hardly believe *that* man that will ſay or ſwear that he believeth theſe things, and yet liveth as careleſly and carnally as an Infidel. I know that no man can love to be damned; yea I know that every man that hath a reaſonable ſoul, hath naturally ſome love to himſelf, and a fear of a danger which he verily apprehendeth; he therefore that liveth without all fear, I muſt think liveth without all apprehenſion of his danger. Cuſtom hath taught men to hold theſe things as the Opinion of the Country; but if men ſoundly believed them, ſurely we ſhould ſee ſtranger effects of ſuch a faith, then in the moſt

most we do see. Doth the sleepy soul that liveth in security, and followeth this world as eagerly as if he had no greater matters to mind; that never once trembled at the thoughts of this great day, nor once asked his own soul in good sadness, *My soul, How dost thou think then to escape?* I say, doth this man believe that he is going to this Judgement? Well, Sirs, whether you believe it or not, you will find it true; and believe it you must before you can be safe. For if you do not Believe it, you will never make ready. Let me therefore perswade you in the fear of God to consider, that it is a matter of undoubted Truth.

1. Consider that it is the expres word of the God of Truth; revealed in Scripture as plainly as you can desire. So that you cannot be unbelieving without denying Gods Word, or giving him the lye, *Mat.* 13.38,39,40,41,42, 43,49,50. *Mat.* 25. throughout, *Rom.* 2.5. 6, 7, 8, 9, 10, 16. and 1.32. *John.* 5. 28, 29. *The hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil unto the Resurrection of damnation, Heb* 9.27. *It is appointed to all men once to dye, and after this, the Judgement. Rom.* 14.9,12. *So then every one of us shall give Account of himself to God, Rev.* 20. 12. *And I saw*

saw the dead, small and great stand before God: and the Books were opened: and another book was opened, which is the Book of life; and the dead were judged out of those things which were written in the books according to their works. Mat. 12. 36. 37. *But I say unto you that every idle word that men shall speak, they shall give account thereof at the day of Judgement: For by thy words thou shalt be Justified, and by thy words thou shalt be condemned.* Many more most expres Texts of Scripture do put the Truth of this Judgement out of all question to all that believe the Scripture, and will understand it. There is no place left for a Controversie in the point: It is made as sure to us as the Word of the living God can make it: And he that will question that, what will he Believe? What say you Sirs! Dare you doubt of this which the God of Heaven hath so positively affirmed? I hope you dare not.

2. Consider, it is a master part of your faith, if you are Christians, and a fundamental Article of your Creed, that Christ shall come again to Judge the quick and the dead. So that you must Believe it, or renounce your Christianity, and then you renounce Christ and all the hopes of mercy that you have in him. Its impossible that you should soundly Believe in Christ, and not believe his Judgement and Life Everlasting: because as he came to bring

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Life and immortality to light in the Gospel, 2 *Tim.* 1. 10. so it was the end of his Incarnation, Death and Resurrection, to bring you thither; and its part of his honour and office which he purchased with his blood, to be the Lord and Judge of all the world, *Rom.* 14. 9. *Joh.* 5. 22. If therefore you believe not heartily this Judgement, deal plainly and openly, and say you are Infidels, and cast away the hypocritical vizor of Christianity, and let us know you, and take you as you are.

3. Consider that it is a Truth that is known by the very light of nature, that there shall be a happiness for the Righteous, and a misery for the wicked after this life: which is evident,

1. In that we have undenyable natural reason for it. 1. God is the Righteous governor of the world, and therefore must make a difference among his Subjects, according to the nature of their waies: which we see is not done here, where the wicked prosper, and the good are afflicted; therefore it must be hereafter.

2. We see there is a necessity that God should make promises and threatnings of everlasting happiness or misery, for the right governing of the world: for we certainly perceive that no lower things will keep men from destroying all humane society, and living worse then

then bruit beasts; and if there be a necessity of making such threats and promises, then there is certainly a necessity of fulfilling them. For God needeth no lye or means of deceiving, to rule the world.

2. And as we see it by Reason, so by certain experience, that this is descernable by the light of nature; for all the world, or almost all do believe it. Even those nations where the Gospel never came, and have nothing but what they have by nature, even the most barbarous Indians acknowledge some life after this, and a difference of men according as they are here: therefore you must believe thus much, or renounce your common reason and humanity, as well as your Christianity. Let me therefore perswade you all in the fear of God to confirm your souls in the belief of this, as if you had heard Christ or an Angel from Heaven say to you, *Oh man, thou art hasting to Judgement.*

Qu. 2. MY next Question is, *Whether you do ever soberly consider of this great day?* Sirs, do you use when you are alone to think with your selves, how certain and how dreadful it will be? how fast it is coming on? and what you shall do? and what answer you mean to make at that day? are your minds

taken up with these considerations? Tell me, is it so, or not?

Alas Sirs! Is this a matter to be forgotten? Is not that man even worse then mad, that is going to Gods judgement and never thinks of it? when if they were to be tryed for their lives at the next Assize, they would think of it, and think again, and cast 100 times which way to escape. Methinks you should rather forget to go to bed at night, or to eat your meat, or do your work, then forget so great a matter as this.

Truly, I have often in my serious thoughts been ready to wonder that men can think of almost any thing else, when they have so great a thing to think of. What, forget that which you must remember for ever! forget that which should force remembrance, yea and doth force it with some, whether they will or not! A poor despairing soul cannot forget it: He thinks which way ever he goes he is ready to be judged. Oh therefore Beloved, Fix these thoughts as deep in your hearts as thoughts can go. Oh be like that holy man, that thought which way ever he went, he heard the Trumpet sound, and the voice of the Angel calling to the world, *Arise ye dead, and come to Judgement.* You have warning of it from God and man, to cause you to remember it; do not then forget it. It will be a cold excuse

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another day, *Lord, I forgate this day, or elſe I might have been ready:* you dare not ſure truſt to ſuch excuſes.

Qu. 3. MY next queſtion to you, is, *How are you affected with the Conſideration of this day?* Barely to think of it will not ſerve: to think of ſuch a day as this with a dull and ſenſleſs heart, is a ſign of fearful ſtupidity. Did the knees of King *Belſhazzar* knock together with trembling, when he ſaw the hand-writing on the wall? *Dan.* 5. 6. How then ſhould thy heart be affected that ſeeth the hand-writing of God as a ſummons to his bar?

When I began to preach of theſe things long ago, I confeſs the matters ſeemed to me ſo terrible, that I was afraid that people would have run out of their wits with fear; but a little experience ſhewed me, that many are like a dog that is bred up in a forge or furnace, that being uſed to it, can ſleep though the hammers are beating, and the fire and hot iron flaming about him, when another that had never ſeen it, would be amazed at the ſight. When men have heard us 7 years together; yea 20 years, to talk of a day of Judgement, and they *ſee* it not, nor *feel* any hurt, they think it is but talk, and begin to make nothing of it. This is their thanks to

God for his patience : Becauſe his Sentence is not executed ſpeedily, therefore their hearts are ſet in them to do evil, *Eccleſ.* 8. 11. As if God were ſlack of his promiſe, as ſome men account ſlackneſs, 2 *Pet.* 3. 9. when one day with him is as a 1000. years, and a 1000. years as one day. What if we tell you 20 years together that you muſt dye, will you not believe us, becauſe you have lived ſo long and ſeen no death comming?

Three or four things there be that ſhould bring any matter to the heart. 1. If it be a matter of exceeding weight. 2. If it concern not others only, but our ſelves. 3. If it be certain. 4. If neer.

All theſe things are here to be found, and therefore how ſhould your hearts be moved at the Conſideration of this great day!

1. What mattter can be mentioned with the Tongue of man of greater moment? For the poor creature to ſtand before his Maker and Redeemer, to be judged to everlaſting Joy or Torment? Alas! all the matters of this world are playes, and toyes, and dreams to this; Matters of profit or diſprofit are nothing to it, Matters of credit or diſcredit are unworthy to be named with it; Matters of temporal life or death are nothing to it. We ſee the poor bruit beaſts go every day to the ſlaughter, and

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we make no great matter of it, though their life be as dear to them as ours to us. To be Judged to an *Everlasting* death or torment, this is the great danger that one would think should shake the stoutest heart to consider it, and awake the dullest sinner to prevent it.

2. Its a matter that concerneth every one *of your selves*, and every man or woman that ever lived upon the earth, or ever shall do; I am not speaking to you of the affairs of some far Country that are nothing to you but only to marvail at; which you never saw, nor ever shall do; no; It is thy own self man or woman that heareſt me this day that shalt as surely appear before the Judgement-seat of Christ, as the Lord liveth, and as he is true and faithful; and that is as sure as thou livest on this earth, or as the heaven is over thee. That man that heareth all this with the most careless blockish heart, shall be awakened and stand with the rest at that day; that man that never thought of it, but spent his time in worldly matters, shall leave all and there appear; that man that will not believe these things to be true, but make a jest of them, shall see and feel what he would not Believe, and *he* also shall be there; the *godly* that waited in hope for that day, as the day of their full Deliverance and Coronation, they shall be there; Those that have lain in the dust,

these 5000. years shall rise again, and all stand there. Hearer, whoever thou art, believe it, thou maist better think to live without meat, to see without light, to escape death, and abide for ever on earth, then to keep away from that Appearance. Willing or unwilling, thou *shalt* be there. And should not a matter then that so concerneth *thy self*, go neer to thy heart, and awake thee from thy security?

3. That it is a matter of unquestionable certainty, I have partly shewed you already, and more would do if I were preaching to known Infidels. If the careless world had any just reason to think it were uncertain, their carelessness were more excusable. Methinks a man should be affected with that which he is certain shall come to pass, in a manner as if it were now in doing. 1 *Thes.* 5.2. *Ye* perfectly *know that the day of the Lord so cometh*, &c. saith the Apostle.

4. This day is not only *certain*, but it is *neer*; and therefore should affect you the more. I confess, if it were never so far off, yet seeing it will come at last, it should be carefully regarded: But when the Judge is at the door, *James* 5.9. and we are almost at the bar, and it is so short a time to this Assize, what soul that is not dead will be secure?

Alas, Sirs! what is a little time when it is gone? how quickly shall you and I be all in another

another world, and our ſouls receive their particular Judgement, and ſo wait till the body be raiſed and judged to the ſame Condition? It is not a 100. years in all likelyhood, till every ſoul of us ſhall be in heaven or hell: and its like, not half or a quarter of that time, but it will be ſo with the greater part of us: and what is a year or two or a 100.? how ſpeedily is it come? how many a ſoul that is now in heaven or hell, within a 100 years dwelt in the places that you now dwell in, and ſate in the ſeats you now ſit in? And now their time is paſt, what is it? Alas; how quickly will it be ſo with us! You know not when you go to bed, but you may be judged by the next morning: or when you riſe, but you may be judged before night: but certainly you know that ſhortly it will be; and ſhould not this then be laid to heart? Yea the General judgement will not be long: For certainly we live in the end of the world.

Qu. 4. MY next Question is, *Whether are you ready for this dreadful Judgment when it comes, or not?* Seeing it is *your selves* then must be tryed, I think it concerns you to see that you be prepared. How often hath Christ warned us in the Gospel, that we be *alwaies ready*, because we know not the day or hour of his coming? *Matth.*24.44.42. and 25.13. 1 *Thes.* 5.6. and told us how sad a time it will be to those that are unready? *Mat.*25.11,12. Did men but well know what a meeting and greeting there will be between Christ and an unready soul, it would sure startle them, and make them look about them. What say you Beloved Hearers, are you *ready* for judgement, or are you not? Methinks a man that knoweth he shall be judged, should ask himself the question every day of his life; Am I ready to give up my Account to God? Do not you use to ask this of your own hearts? unless you be careless whether you be saved or damned, me thinks you should, and ask it *seriously.*

Qu. *But who be they that are ready? how shall I know whether I be ready or not?*

Answ. There is a twofold readiness. 1. When you

you are in a *safe* case. 2. When you are in a *comfortable* case, in regard of that day. The latter is very *desirable*, but the first is of *absolute necessity*: this therefore is it that you must principally enquire after.

In General, all those, and only those are ready for Judgement, who shall be justified and saved, and not condemned when Judgement comes; They that have a good cause in a Gospel sense. It may be known before hand who these are; for Christ Judgeth, as I told you, by his Law. And therefore find out whom it is that the Law of grace doth justifie or condemn, and you may certainly know whom the Judge will Justifie or condemn; for he Judgeth righteously.

If you further ask me who these are; remember that I told you before that every man that is Personally righteous by fulfilling the Conditions of Salvation in the Gospel, shall be saved; and he that is found unrighteous, as having not fulfilled them, shall perish at that day,

Qu. *Who are those?*

Answ. I will tell you them in a few words, lest you should forget, because it is a matter that your Salvation or Damnation dependeth upon.

1. The soul that unfeignedly repenteth of his former sinful course, and turneth from it in

heart and life, and loveth the way of godlineſs which he hated, and hateth the way of ſin which he loved, and is become throughly a New Creature, being born again and ſanctified by the Spirit of Chriſt, ſhall be Juſtified: but all others ſhall certainly be condemned.

Good news to repenting converted ſinners: but ſad to Impenitent, and him that knows not what this means.

2. That ſoul that feeling his miſery under ſin, and the power of Satan, and the wrath of God, doth believe what Chriſt hath done and ſuffered for mans reſtauration and Salvation, and thankfully accepteth him as his only Saviour and Lord, on the terms that he is offered in the Goſpel, and to thoſe ends, even to Juſtifie him, and ſanctifie and guide him, and bring him at laſt to everlaſting glory; that ſoul ſhall be Juſtified at Judgement: and he that doth not, ſhall be condemed.

Or in ſhort, in Scripture phraſe, *He that believeth ſhall be ſaved, and he that believeth not ſhall be condemned, Mar.* 16. 16.

3. The ſoul that hath had ſo much knowledge of the goodneſs of God, and his love to man in Creation, Redemption, and the following mercies, and hath had ſo much conviction of the vanity of all creatures, as thereupon to Love God more then *all* things below, ſo that

he

he hath the chiefeſt room in the heart, and is preferred before all creatures ordinarily in a time of tryal: that ſoul ſhall be Juſtified at Judgement and all others ſhall be condemned.

4. That ſoul that is ſo apprehenſive of the abſolute Soveraingty of God as Creator and Redeemer, and of the Righteouſneſs of his Law, and the Goodneſs of his holy way, as that he is firmly Reſolved to obey him before all others, and doth accordingly give up himſelf to ſtudy his will, of purpoſe that he may obey it, and doth walk in theſe holy waies, and hath ſo far mortified the fleſh, and ſubdued the world and the Devil, that the Authority and Word of God can do more with him, then any other; and doth ordinarily prevail againſt all the perſwaſion and intereſt of the fleſh, ſo that the main ſcope and bent of the heart and life is ſtill for God; and when he ſinneth, he riſeth again by true Repentance; I ſay that ſoul, and that only, ſhall be Juſtified in Judgement, and be ſaved.

5. That ſoul that hath ſuch Believing thoughts of the life to come, that he taketh the promiſed bleſſedneſs for his portion, and is reſolved to venture all elſe upon it, and in hope of this glory, doth ſet light comparatively by all things in this world and waiteth for it as the end of this life, chooſing any ſuffering that

God

God shall call him to, rather then to loſe his hopes of that felicity, and thus perſevereth to the end: I ſay that ſoul, and none but that, ſhall be Juſtified in Judgement, and eſcape Damnation.

In theſe five marks I have told you truly and briefly, who ſhall be Juſtified and ſaved, and who ſhall be condemned at the day of Judgement. And if you would have them all in five words, they are but the Deſcription of theſe five Graces, Repentance, Faith, Love, Obedience, Hope.

But though I have laid theſe cloſe together for your uſe, yet leſt you ſhould think that in ſo weighty a caſe I am too ſhort in the proof of what I ſo determine of, I will tell you in the expreſs words of many Scripture Texts, who ſhall be Juſtified, and who ſhall be condemned.

[*John* 3. 3. Except a man be born again, he cannot enter into the Kingdom of God. *Heb.* 12. 14. Without holineſs none ſhall ſee God. *Luk.* 13. 3, 5. Except ye repent, ye ſhall all likewiſe periſh. *Acts* 26. 18. I ſend thee to open their eyes and turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an Inheritance among the ſanctified by Faith that is in me. *Joh.* 3. 15, 16. 17.

17,18,19. Whoever believeth in him ſhall not periſh, but have everlaſting life: he that believeth on him, is not condemned; he that believeth not, is condemned already, becauſe he hath not Believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil, *Joh* 5.28,29. The hour is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good to the Reſurrection of life, and they that have done evil to the Reſurrection of damnation. *Mat.*25.30. Caſt the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of Teeth, *Luk.*19.27. But thoſe mine enemies which would not that I ſhould raign over them, bring hither and ſlay them before me, *Mat.*22.12,13. Friend, how cameſt thou in hither, not having on a wedding garment? And he was ſpeechleſs. Then ſaid the King to the ſervants: Bind him hand and foot, and take him way, and caſt him into outer darkneſs, *&c. Mat.* 5.20. For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of heaven. *Mat.* 7. 21. Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom

dom of Heaven; but he that doth the will of my Father which is in Heaven. *Heb.*5.6. He is become the Author of eternal salvation to all them that obey him. *Rev.* 22. 14. Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in by the Gate into the City, *Rom.*8.1.13. There is then no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit. For if ye live after the flesh, ye shall dye: but if ye through the Spirit do mortifie the deeds of the body, ye shall live, *Rom.*8.9. If any man have not the Spirit of Christ, he is none of his. *Gal.* 5. 18. But if ye be Led of the Spirit, ye are not under the Law. *Gal.* 6. 7, 8. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap: for he that soweth to the flesh, shall of the flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap life Everlasting. *Matth.*6.21. For where your Treasure is, there will your heart be also,] Read *Psal.*1. and many other Texts to this purpose, of which some are cited in my Directions for Peace of Conscience; Dir.11. p.115.116.

And thus I have told you from Gods Word, how you may know whether you are ready for Judgement; which is the fourth

fourth thing that I would adviſe you to enquire after.

O Sirs, what ſhift do you make to keep your ſouls from Continual Terrours, as long as you remain unready for Judgement? How do you keep the Thoughts of it out of your mind, that they do not break your ſleep, and meet you in your buſineſs, and haunt you every way you go, while Judgement is ſo neer, and you are ſo unready? But I ſhall proceed to my next Queſtion.

Qu. 5. AND in the laſt place, to thoſe of you that are not yet Ready, nor in a Condition wherein you may be ſafe at that day; my Queſtion is, *How are you reſolved to prepare for Judgement for the time to come?* Will you do no more than you have done hitherto? Or will you now ſet your ſelves with all your might, to make preparation for ſo great a day? me thinks you ſhould be now paſt all demurs, delays, or further doubtings about ſuch a buſineſs; and by the conſideration of what I have ſaid already, you ſhould be fully Reſolved to loſe no more time, but preſently to awake, and ſet upon the work. Me thinks you ſhould all ſay, We will do any thing that the Lord ſhall Direct us to do, rather

rather then we will be unready for this final doom! O that there were but such hearts in you, that you were truly *willing* to follow the gracious Guidance of the Lord, and to use but those sweet and reasonable means which he hath prescribed you in his Word, that you may be ready for that day! Alas, it is no hard matter for me to tell you, or my self, what it is that we must do, if we will be happy; and it is no very hard matter to *Do* it so far as we are truly *willing*; but the difficulty is to be *truly* and *throughly willing* to this work. If I shall tell you what you must do for preparation, shall I not lose my labour? Will you resolve and promise in the strength of Grace, that you will faithfully and speedily endeavour to practise it, whoever shall gainsay it? Upon hope of this, I will set you down some brief Directions, which you must follow, if ever you will with comfort look the Lord Jesus in the face at the hour of Death, or in the Day of Judgement.

The

THE first Direction is this, *See that your ſouls be ſincerely eſtabliſhed in the Belief of this Judgement and everlaſting life:* For if you do not ſoundly believe it, you will not ſeriouſly prepare for it. If you have the Judgement and belief of an Infidel, you cannot have the Heart or the Life of a Chriſtian. Unbelief ſhuts out the moſt of the world from heaven: ſee that in do not ſo by you. If you ſay, You cannot Believe what you would: I anſwer, Feed not your unbelief by wilfulneſs, or unreaſonableneſs; uſe Gods means to overcome it, and ſhut not your eyes againſt the light, and then try the iſſue, *Heb.* 3.12,13,15,16,17,18,19.

THE ſecond Direction. *Labour diligently to have a ſound underſtanding of the nature of the Laws and Judgement of God.* On what terms it is that he dealeth with mankinde: and on what terms he will Judge them to Life or Death: and what the Reward and Puniſhment is. For if you know not the Law by which you muſt be Judged, you cannot know how to prepare for the Judgement. Study the Scripture

 therefore

therefore, and mark who they be that God promiseth to save, and who they be that he threatneth to Condemn. For according to that Word will the Judgement pass.

THE third Direction. *See that you take it as the very business of your Lives, to make ready for that day.* Understand that you have no other business in this world, but what doth necessarily depend on this. What else have you to do, but to provide for everlasting? and to use means to sustain your own bodies and others, of purpose for this work, till it be happily done? Live therefore as men that make this the main scope and care of their lives; and let all things else come in but on the by. Remember every morning when you awake, that you must spend that day in preparation for your Account, and that God doth give it you for that end. When you go to bed, examine your hearts, what you have done that day in preparation for your last Day: And take that time as lost which doth nothing to this end.

THE

THE fourth Direction. *Use frequently to think of the Certainty, neerneſs and dreadfulneſs of that day, to keep Life in your Affections and Endeavours; leſt by Inconſiderateneſs your ſouls grow ſtupid and negligent.* Otherwiſe, becauſe it is out of ſight, the heart will be apt to grow hardened and ſecure. And do not think of it ſleightly, as a common thing, but purpoſely ſet your ſelves to think of it, that it may rouze you up to ſuch Affections and Endeavours as in ſome meaſure are anſwerable to the nature of the thing.

THE fifth Direction. *Labour to have a lively feeling on thy heart, of the evil and weight of that ſin which thou art guilty of, and of the miſery into which it hath brought thee, and would further bring thee if thou be not delivered, and ſo to feel the need of a Deliverer.* This muſt prepare thee to partake of Chriſt now; and if thou partake not of him now, thou canſt not be ſaved by him Then. It is theſe ſouls that now make *light*

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of their sin and misery, that must then feel them so *heavy*, as to be pressed by them into the infernal flames. And those that *now* feel little need of a Saviour, they shall *then* have none to save them, when they feel their need.

THE sixth Direction. *Understand and Believe the sufficiency of that Ransom and Satisfaction to Justice, which Christ hath made for thy sins and for the world, and how freely and universally it is offered in the Gospel.* Thy sin is not uncurable or unpardonable, nor thy misery remediless; God hath provided a remedy in his Son Christ, and brought it so neer thy hands, that nothing but thy neglecting, or wilful refusing it, can deprive thee of the Benefit. Settle thy soul in this belief.

THE

THE ſeventh Direction. *Underſtand and Believe, that for all Chriſts ſatisfaction, there is an Abſolute Neceſſity of ſound Faith and Repentance to be in thy own ſelf, before thou canſt be a member of him, or be Pardoned, Adopted, or Juſtified by his blood.* He dyed not for final Infidelity and Impenitency, as predominant in any ſoul. As the Law of his Father which occaſioned his Suffering, required perfect Obedience, or ſuffering: So his own Law, which he hath made for the conveyance of his Benefits, doth require yet true Faith and Repentance of men themſelves, before they ſhall be pardoned by him; and ſincere Obedience and Perſevetance, before they ſhall be glorified.

THE eighth Direction. *Rest not therefore in an unrenewed, unsanctified state; that is, till this Faith and Repentance be wrought on thy own soul, and thou be truly broken off from thy former sinful course, and from all things in this world; and art Dedicated, Devoted and Resigned unto God.* Seeing this change *must* be made, and these graces *must* be had, or thou must certainly perish: in the fear of God, see that thou give no ease to thy minde till thou art thus changed. Be content with nothing till this be done. Delay not another day. How canst thou live merrily, or sleep quietly in such a Condition, as if thou shouldst dye in it, thou shouldst perish for ever? Especially when thou art every hour uncertain whether thou shalt see another hour, and not be presently snatcht away by death? Methinks while thou art in so sad a case, which way ever thou art going, or what ever thou art doing, it should still come into thy thoughts, *Oh what if I should dye before I be Regenerate, and have part in Christ!*

THE ninth Direction. *Let it be the daily care of thy ſoul, to mortifie thy fleſhly deſires, and overcome this world; and live as in a continual Conflict with Satan, which will not be ended till thy life do end.* If any thing deſtroy thee by drawing away thy heart from God, it will be thy carnal ſelf, thy fleſhly deſires, and the allurements of this world, which is the matter that they feed upon. This therefore muſt be the earneſt work of thy life, to ſubdue this fleſh, and ſet light by this world, and reſiſt the Devil, that by theſe would deſtroy thee. It is the common caſe of miſerable hypocrites, that at firſt they liſt themſelves under Chriſt as for a fight, but they preſently forget their ſtate and work; and when they are once in their own conceit Regenerate, they think themſelves ſo ſafe, that there is no further danger; and thereupon they do lay down their Arms, and take that which they miſcall their Chriſtian Liberty, and indulge and pleaſe that fleſh which they promiſed to mortifie, and cloſe with the world which they promiſed to contemn, and ſo give up themſelves to the Devil, whom they promiſed

to fight againſt. If once you apprehend that all your Religion lieth in meer Believing, that all ſhall go well with you, and that the bitterneſs of death is paſt, and in a forbearance of ſome diſgraceful ſins, and being much in the Exerciſe of your Gifts, and in external waies of Duty, and giving God a Cheap and Plauſible obedience in thoſe things only which the Fleſh can ſpare; you are then faln into that deceitful hypocriſie, which will as ſurely condemn you, as open prophaneneſs, if you get not out of it. You muſt live as in a fight, or you cannot overcome. You *muſt* live looſe from all things in *this world*, if you will be ready for *another*. You *muſt* not live after the fleſh, but mortifie it by the Spirit, if you would not dye, but live for ever, *Rom.*8.13. Theſe things are not indifferent, but of flat neceſſity.

THE tenth Direction. *Do all your works as men that muſt be judged for them.* It is not enough (at leaſt in point of Duty and Comfort) that you Judge this preparation in General to be the main buſineſs of your lives, but you ſhould alſo order your

your *particular Actions* by theſe Thoughts, and meaſure them by their *Reſpects* to this approaching Day. Before you venture on them, enquire whether they will bear weight in Judgement, and be ſweet or bitter when they are brought to tryal? Both for matter and manner, this muſt be obſerved. Oh that you would Remember this when Temptations are upon you, When you are Tempted to give up your minds to the world, and drown your ſelves in earthly cares, will you bethink you ſoberly whether you would hear of this at Judgement? and whether the world will be then as ſweet as now? and whether this be the beſt preparation for your Tryal: When you are Tempted to be Drunk, or to ſpend your precious time in Alehouſes, or vain unprofitable company, or at Cards or Dice, or any ſinful or needleſs ſports; bethink you then, Whether this will be comfortable at the Reckoning? and whether time be no more worth to one that is ſo neer eternity, and muſt make ſo ſtrict an accout of his Hours? and whether there be not many better works before you, in which you might ſpend your time to your greater advantage, and to your greater comfort when it comes to a Review? When you

are

are tempted to wantonneſs, fornication, or any other fleſhly intemperance, bethink you ſoberly, with what face theſe Actions will appear at Judgement, and whether they will be *then* pleaſant or diſpleaſant to you? So when you are tempted to neglect the daily worſhipping of God in your families, and the Catechiſing and Teaching of your children or ſervants, eſpecially on the Lords Day, bethink your ſelves then, What account you will give of this to Chriſt, when he that entruſted you with the care of your children and ſervants, ſhall call you to a reckoning for the performance of that truſt?

The like muſt be Remembred in the very manner of our Duties. How diligently ſhould a Miniſter ſtudy? how earneſtly ſhould he perſwade? how unweariedly ſhould he bear all oppoſitions and ungrateful returns? and how carefully ſhould he watch over each particular ſoul of his charge (as far as is poſſible) when he Remembers that he muſt ſhortly be Accountable for all in Judgement? And how importunate ſhould we all be with ſinners for their Converſion, when we conſider that we our ſelves alſo muſt ſhortly be Judged? Can a man be cold and dead in prayer, that hath any true

true apprehenſion of that Judgement upon his mind, where he muſt be accountable for all his prayers and performances? O Remember, and ſeriouſly Remember, when you ſtand before the Miniſter to hear the word, and when you are on your knees to God in prayer, in what a manner that ſame perſon, even your ſelves muſt ſhortly ſtand at the Barr of the dreadful God! Did theſe thoughts get throughly to mens hearts, they would waken them out of their ſleepy Devotions, and acquaint them that it is a ſerious buſineſs to be a Chriſtian. How careful ſhould we be of our thoughts and words, if we believingly remembred that we muſt be accountable for them all! How carefully ſhould we conſider what we do with our Riches, and with all that God giveth us, and how much more largely ſhould we expend it for his ſervice in works of Piety and Charity, if we believingly remembred that we muſt be Judged according to what we have done, and give account of every Talent that we receive? Certainly the believing conſideration of Judgement, might make us all better Chriſtians then we are, and keep our lives in a more innocent and profitable frame.

THE

THE eleventh Direction. *As you will certainly renew your failings in this life, ſo be ſure that you daily renew your Repentance, and fly daily to Chriſt for a renewed pardon, that no ſin may leave its ſting in your ſouls.* It is not your *firſt* pardon that will ſerve the turn for your *latter* ſins. Not that you muſt *Purpoſe* to *ſin*, and *Purpoſe* to *repent* when you have done, as a Remedy: for that is an hypocritical and wicked *purpoſe* of repenting, which is made a means to maintain us in our ſins; But ſin muſt be avoided as far as we can; and Repentance and Faith in the blood of Chriſt muſt remedy that which we could not avoid. The Righteouſneſs of pardon in Chriſts blood is uſeful to us only ſo far as we are ſinners; and cometh in where our Imperfect Inherent Righteouſneſs doth come ſhort; but muſt not be purpoſely choſen before innocency: I mean, we muſt rather chooſe, as far as we can, to obey and be innocent, than to ſin and be pardoned, if we were ſure of pardon.

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THE twelfth Direction. In this vigilant, obedient, penitent course, with confidence upon God as a Father, Rest upon the Promise of Acceptance and Remission, through the Merits and Intercession of him that Redeemed you; Look up in hope to the Glory that is before you, and believe that God will make good his Word, and the patient expectation of the righteous shall not be in vain. Cheerfully hold on in the work that you have begun: and as you serve a better master than you did before your change, so serve him with more willingness, gladness and delight. Do not entertain hard Thoughts of him, or of his service, but rejoyce in your unspeakable happiness of being admitted into his family and favour through Christ. Do not serve him in drooping dejection and discouragement, but with Love, and Joy, and filial Fear. Keep in the Communion of his Saints, where he is cheerfully and faithfully praised and honoured, and where is the greatest visible similitude of heaven upon earth; especially in the celebration of the Sacrament of Christs Supper, where he seals

ſeals up a Renewed pardon in his blood, and where unanimouſly we keep the Remembrance of his Death until he come. Do not caſt your ſelves out of the Communion of the Saints, from whom to be caſt out by juſt Cenſure and Excluſion, is a dreadful emblem and fore-runner of the Judgement to come, where the ungodly ſhall be caſt out of the preſence of Chriſt and his Saints for ever.

I have now finiſhed the Directions, which I tender to you for your preparation for the Day of the Lord; and withall my whole Diſcourſe on this weighty point. What effect all this ſhall have upon your hearts, the Lord knows; it is not in my power to determine. If you are ſo far blinded and hardened by ſin and Satan, as to make light of all this, or coldly to commend the Doctrine, while you go on to the end in your carnal worldly condition as before; I can ſay no more, but tell thee again, that Judgement is neer, when thou wilt bitterly bewail all this too late. And among all the reſt of the Evidence that comes in againſt thee, this book will be one, which ſhall teſtifie to thy face before Angels, and men, that thou waſt told of that Day, and intreated to prepare.

But if the Lord ſhall ſhew thee ſo much mercy as to open thy eyes, and break in upon

upon thy heart, and by ſober Conſideration turn it to himſelf, and cauſe thee faithfully to take the warning that hath here been given thee, and to obey theſe Directions, I dare aſſure thee from the word of the Lord, that this Judgement which will be ſo dreadful to the ungodly, and the beginning of their endleſs terror and miſery, will be as joyful to thee, and the beginning of thy glory. The Saviour that thou haſt believed in, and ſincerely obeyed will not condemn thee. *Pſal.* 1,5,6. *Rom.* 8. 1. *John* 3. 16. It is part of his buſineſs to Juſtifie thee before the world, and to glorifie his merits, his Kingly power, his holyneſs, and his rewarding Juſtice in thy Abſolution and Salvation. He will account it a righteous thing to recompence Tribulation to thy Troublers, and Reſt to thy ſelf; when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power: Even then ſhall he come to be glorified in his Saints, and to be admired in all them that believe, in that day; Even becauſe his ſervants Teſtimony, and his Spirits among them was believed,

believed, 2 *Thes.* 1. 6, 7, 8, 9, 10. That day will be the great marriage of the Lamb, and the Reception of thee, and all the Saints into the glory of thy beloved, to which they had a Right at their first Consent and Contract upon earth: And when the Bridegroom comes, thou who art Ready shalt go into the Marriage, when the door shall be shut against the sleepy negligent world; and though they *Cry, Lord, Lord, open to us*, they shall be repulsed with a *Verily I know you not*, *Mat.* 25. 10, 11, 12, 13. For this day which others fear, mayst thou long, and hope, and pray, and wait, and comfort thy self in all troubles with the remembrance of it, 1 *Cor.* 15. 55, 56, 57, 58. 1 *Thes.* 4. 17, 18. If thou were ready to be offered to death for Christ, or when the time of thy departing is at hand, thou maist look back on the good fight which thou hast fought, and on the course which thou hast finished, and on the faith which thou hast kept, and mayst confidently conclude, that henceforth there is laid up for thee *a Crown of Righteousness*, which *The Lord the Righteous Judge* shall give thee at that day: and not to thee only, but unto all them also that Love his Appearing, 2 *Tim.* 4. 6, 7, 8. *Even so, Come Lord Jesus*, Rev. 22. 20.

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